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China

Dangerous Opportunity---The Christian Mission in China Today

By EARLE H. BALLOU, Reviewed by MRS. E. D. McKUNE, Nampa, Idaho

IN this period of undeclared wars, it is fitting that we should study China—victim of aggression as the Japanese seek "A New Order in East Asia". One of every four persons in the world is Chinese. They merit our interest.

The textbook *Dangerous Opportunity* was written by Earle H. Ballou, and contains his convictions and experiences after twenty-five years of missionary service in China. He has traveled widely in both China and Japan.

This study should give us a better knowledge of China's political, social, and religious problems; an understanding of the unique service of missionaries and Chinese Christians; sympathy and love for the suffering refugees in China—and, may we add, for the Christians in Japan too; and a definite challenge to our own Christian attitudes.

The name of the book is interesting. The Chinese characters "way gee" for "crisis" literally mean "dangerous opportunity". Surely a crisis, and with it a dangerous opportunity, confronts the Chinese Church today. Enroute to America for furlough in June, 1939, the Ballou family had a brief stop-over in Japan. In Chapter I Mr. Ballou attempts to analyze the Japanese attitude toward their countrymen fighting in China, and the attitude of Christians toward one another in China and Japan. Although he must of necessity include political movements, his real *aim* in writing this book seems to be to help us understand "that the Chinese church is not primarily a church with a past; it is a church with a vital, throbbing, suffering life today, a life that cries out to us for every bit of sympathy and help that we, in any way can give to it. Yet most of all, it is a church with a dangerous opportunity."

(In the following topics quotations are given from other supplementary books.)

THE IMPACT OF THE OCCIDENT

Chapters II and III

"The seeds of China's present sorrows were planted deep in the past. . . . Whether we like it or not, religion and politics have been inextricably entangled right from the start. Sometimes the connection has been commendable; sometimes it has been of a sort that gives one a feeling of marked discomfort as he reads the story today."

Dr. Willis Lamott in an excellent booklet, *The Amazing Chinese,* presents a chart of historical comparison. When Moses was leading the Hebrews out of Egypt, China under the somewhat legendary Shang Dynasty (1766-1051 B. C.) was emerging from the Bronze Age. During David's reign in Jerusalem, China was fighting wars against the Huns. China's great philosophers—Lao-tse, Confucius, Motse and Mencius—were contemporaneous with Buddha, Cyrus, Socrates, Plato and Alexander. The Great Wall, which when completed stretches across North China a distance of 2550 miles, and was from 40 to 50 feet high and 30 feet thick, was started a couple of hundred years before the birth of Christ. In the Han Period (206 B.C.-A.D. 220) began a thousand years of intercourse with the West, trading silk, tea, porcelain, paper, playing cards, and probably gun powder, for grapes, alfalfa, carrots, glass manufacture, Nestorian Christianity, and Mohammedanism. . . . On through a number of dynasties until we come to the Tartar invaders who ruled China as the Mongol Dynasty from 1279-1368 A. D. Kublai Khan is perhaps the best known of the Mongol rulers because of the visit to his court by the intrepid Italian, Marco Polo who told tales of the magnificence and progressiveness of the Chinese court. There was free intercourse with the West. Franciscan monks converted many Chinese to Christianity. But, in time, theological disputes arose. The Pope condemned ancestor worship, an attitude which the reigning emperor resented as foreign politics, and suppressed the missionary work for over eighty years. China developed a superiority complex. China, to the Chinese, was the center of the universe. All outside were barbarians.

"It was during the nineteenth century that the full impact of the Occident upon China was felt." Robert Morrison went from England in 1807 to take Protestant Christianity. About twenty years later the first American missionary went—Dr. Elijah Bridgman. Business and commercial interests were going too. The Chinese really did not welcome any of them. How were they to know the difference of motives of white men—whether they came as evangels or to gain for themselves? Finally the city of Canton was set aside as the one foreign trading port, and thirteen Chinese merchants were designated as the only ones who might trade with foreigners. Trade compromises followed, finally resulting in the Opium War, with Britain the victor. The treaty of Nanking in 1842 ceded Hongkong to Great Britain and opened five ports to foreign trade. China had to make more humiliating concessions then and during ensuing years. Taiping Rebellion, 1851-65. . . Sino-Japanese War, 1894-5 . . . and finally the Boxer Rebellion of 1900 when many innocent

Chinese Christians and Protestant and Catholic missionaries were massacred! The real desire of the Boxers was to purge China of foreign imperialism.

The growing spirit of nationalism led to the overthrow of the decadent Manchu Dynasty and the setting up of the Republic in 1911. Dr. Sun Yat-sen, the leader of this revolutionary movement, became the Provisional President. A modest Christian man, he stepped aside so that one whom he considered more able, might rule. Difficult times of intrigue followed. Finally Dr. Sun set up the Nationalist Party in South China, with its platform of Three Principles which stood for nationalism, popular government, social and economic reforms. At Dr. Sun's death in 1925, another American-trained man took over control of the party—Chiang Kai-shek,* whom we know as the Christian Generalissimo today.

"The Occident had made its tremendous impact upon China, an impact that was at once unwelcome, misunderstood and misapplied. China had not at first wanted what the West had brought, whether commerce, education, or religion. She had not understood the proper uses to which these compulsory gifts from the West should be put — commerce and religion at any rate were compulsory in the sense that treaties stipulated that they had to be tolerated. . . . It was impossible that China be let alone in the awakening modern world. As she was aroused from her sleep, Christianity was one of those who insisted on pressing close to her bedside."

In Chapter III, *The Emergence of a Nation,* we read of three stones of stumbling: privileges of extraterritorality; the foreign concessions; the toleration clauses. Most Christian leaders wished that the church might be rid of these special privileges. (See reasons in Chap. III).

Through education and h e a l t h emphasis the missionaries were exerting a great influence on the forms that the new China was rapidly taking during these days of critical political changes. Misunderstandings arose, leading some to criticize the "Chinese Christians as the running dogs of the imperialists." However, thousands of young people were drawn to the Christian religion. Jimmy Yen, another American-trained Christian, and his thousand-character literacy program did much to attack the "four evils of rural life—ignorance, poverty, disease and superstition."

*Picture of the Generalissimo and Madame Chiang Kai-Shek, on the cover..

The Widows' Arch. These Widow's Arches are common throughout China. They are usually erected in honor of faithful or philanthropic widows. This one spans the motor road west of Chengtu.

—Courtesy Friendship Press

AS WAR CLOUDS GATHERED

Chapter IV

What and where was the Chinese Church on the eve of the Japanese invasion? What was the place of Christianity in the life of the people?

In May, 1937, the National Christian Council met in Shanghai. It is somewhat similar to the Federal Council of Churches of Christ in America, being made up of representatives of 16 denominations representing about 60% of the Protestant Churches of China, plus the Y.M.C.A., Y.W.C.A., and organizations such as the Bible Tract Society. The one hundred or more delegates, meeting to discuss "The Church in a Changing Age" were presided over by a woman, Dr. Yi-fang Wu, president of Ginling College. Plans were made for entertaining the International Missionary Council at Hangchow during the autumn of 1938—plans which never materialized, because ere 1937 had passed, China was suffering invasion. As we know, the International Council met at Madras, India, instead. They also planned for a forward evangelistic movement in twenty-two cities with Dr. E. Stanley Jones as visiting evangelist.

Other church groups met in 1937, including the General Assembly of the Church of Christ in China, organized since 1927. (See Chap. IV for details).

The New Life Movement, inaugurated in 1934 by Chiang Kai-shek, had caught the fancy of the people of China. They tried, even in small details, to live its principles of punctuality, orderliness, simplicity, cleanliness, and courtesy. Missionaries endorsed it, since it was non-political and had many kindred goals.

Other signs of cooperation among all church groups were manifest in the cooperative printing of a new hymnal, also in the field of rural reconstruction and evangelistic work.

Christian medical service, Christian education, and Christian social service, naturally led to the problem of the relative importance of "Faith" and "Works". To many Chinese people what Christianity *has done* was better than what Christianity *is*. The tree or the fruit—which? Is there danger of stressing "social action"? What can be done that Christian education and medical work, important as they are, do not overshadow evangelism, or the Church itself? Perhaps the problem there is no more easily solved than it is here! What will happen as the government increasingly provides medical and educational advantages? Mr. Ballou suggests that then the church can best serve Chinese society by doing three things—discover new avenues of social service; deepen the spiritual life of the local church in worship and Christian fellowship; keep the church from drifting back to a self-centered, introspective, ingrowing group of people, separated from the life about them.

The Church needs more Chinese youth in training for the ministry, and more training for lay-leaders.

Yet how differently the Future was to unfold than had been anticipated as these church problems were being considered! However, as war clouds gathered there was much evidence that the Chinese Church was really indigenous and that it had a quality of faith which would stand the test and shine brightly in the midst of the darkness so soon to come!

SHOCKS AND DISLOCATIONS

Chapter V

Shocks and Dislocations! Pause a moment to imagine yourself in the place of those who have been living in the war areas of China for the past three and one-half years!

On July 7, 1937 the Japanese troops began their invasion attack at Marco Polo Bridge near Peiping. During the six intervening years since the "Manchurian Incident" other lesser "incidents" had been smoothed over—but this one was different. Mr. Ballou relates his personal experiences (pp. 133-138) as typical of the early days of this undeclared war. Soon Peiping fell, then Tientsin . . . on and on, with damage to church and school property. Inasmuch as it was summertime many of the missionaries of North China were vacationing at Peitaiho Beach near where the Great Wall comes down to meet the Sea. They were anticipating the companionship of Dr. E. Stanley Jones in August, before they returned to their interior posts. But Dr. Jones never made the trip, although later he did give some much-appreciated messages in a few southern and interior cities.

People everywhere were "caught in a tangled snarl of uncertainties and confusions." Travel was hazardous. As much as possible the Christian forces adapted their programs to the changed situation.

Relief work was urgent. In 1938 Dr. John R. Mott said that China was "the greatest area and volume of unrelieved suffering of modern times." Shanghai soon had thousands of refugees with no food nor place to sleep except that furnished them by relief agencies. Hundreds of "warphans" (a word used in *China Rediscovers Her West*) were destitute. Women's Clubs, Service Clubs, Christian Churches, bodies like the Red Swastika Society (Buddhist Red Cross) immediately took up the task. Temporary camps were set up into which people were simply herded. Calls were sent throughout China, to Britain and the United States for funds. To Christian workers, because of their reputation for honesty, was given the supervision of the distribution of these funds to "Free China," the "areas of conflict," and the occupied areas." ("Penetrated areas" is the term Chinese prefer.)

Ought missionaries withdraw to safety lest international complications arise? The American State Department urged withdrawal. Home Mission Boards state that no missionary should stay to protect property if life were in danger. Chinese authorities urged them to leave fighting areas. Did they leave? Some, when it seemed the wisest course. Women and children were often sent to safer places. But many, many men missionaries and unmarried women stuck nobly to their posts, making their missionary compounds centers of refuge. By displaying the home flag (U.S. or British, usually) and the Christian flag, often property was saved, especially if the invading officers chanced to be Christian. Sometimes the invaders looted schools, hospitals and churches, or they occupied these dwellings for their own purposes, or destroyed them — but what courage and hope the missionaries instilled in the Chinese Christians by staying with them!

Of course hundreds of villages were evacuated. Some families nev-

er returned, others went back to start life again under the new regime.

Educational work was disrupted. Schools were demolished. Some united in cramped quarters, some trekked to Free China, some adjusted themselves to the purging process of the Japanese government.

The capital was moved from Nanking to Hankow, then to Chungking, a distance comparable to that from Washington, D. C., to St. Louis, Missouri.

Other shocks and dislocations too recent to appear in our Text, include: the closing of the Burma Road, July 18, 1940 (which however was reopened after three months on October 18); the U.S., though in sympathy with China, continuing to send war materials to Japan until restricted by recent embargoes; the forming of the German-Italian-Japanese Axis, making two separate wars appear to be merging into one; the formal "recognition" by Japan, after about eight months of hesitation, of the rival government set up at Nanking under Wang Ching-wei, Japan's puppet. . . . All these disturbances might make the Chinese bitter. Yet, through it all, the Chinese people are reported to have exhibited a marvelous patience, have kept their sense of humor and a good-natured resignation to the fate they could not prevent, and strangest of all, as a people they do not hate the Japanese, nor did they bear ill-will toward the British for closing the Burma Road. Such is their "patriotism of endurance."

Missionaries and Chinese Christians testify that they have never found the people more responsive to the gospel. Doors once closed are open to the evangelist. People hunger and thirst for spiritual things. This emergency is revealing a depth of Christian faith and devotion and cooperation among Christian forces. Dare we, then, criticize those noble missionaries who feel that God wants them to keep on in spite of shocks and dislocations?

FREE CHINA AND THE FUTURE

Chapter VI

Mencius said, "The use of force in subduing men cannot subdue their hearts."

China is looking toward her West in this crisis. In the Introduction to *China Rediscovers Her West* we read, "Here she is establishing her final base for resisting the invader and for rebuilding her national life. Here have come millions of refugees and thousands of government, educational, and industrial leaders in the greatest migration of all times; here China is finding new unity, new strength, new hope, and is displaying to the world what Madame Chiang Kai-shek characterizes as the spirit of New China—courage."

Where is *Free China?* Obviously the term refers to all parts not occupied by Japanese forces. Study your map. (If you have *The Amazing Chinese,* see p. 19) According to *China Rediscovers Her West,* Free or West China includes the provinces of Szechwan, Yunnan, Kansu, Shensi, Kweichow, Sikang, and Chinghai, and the thinly-populated provinces of Tibet, Sinkiang, Mongolia, and Ninghsia.

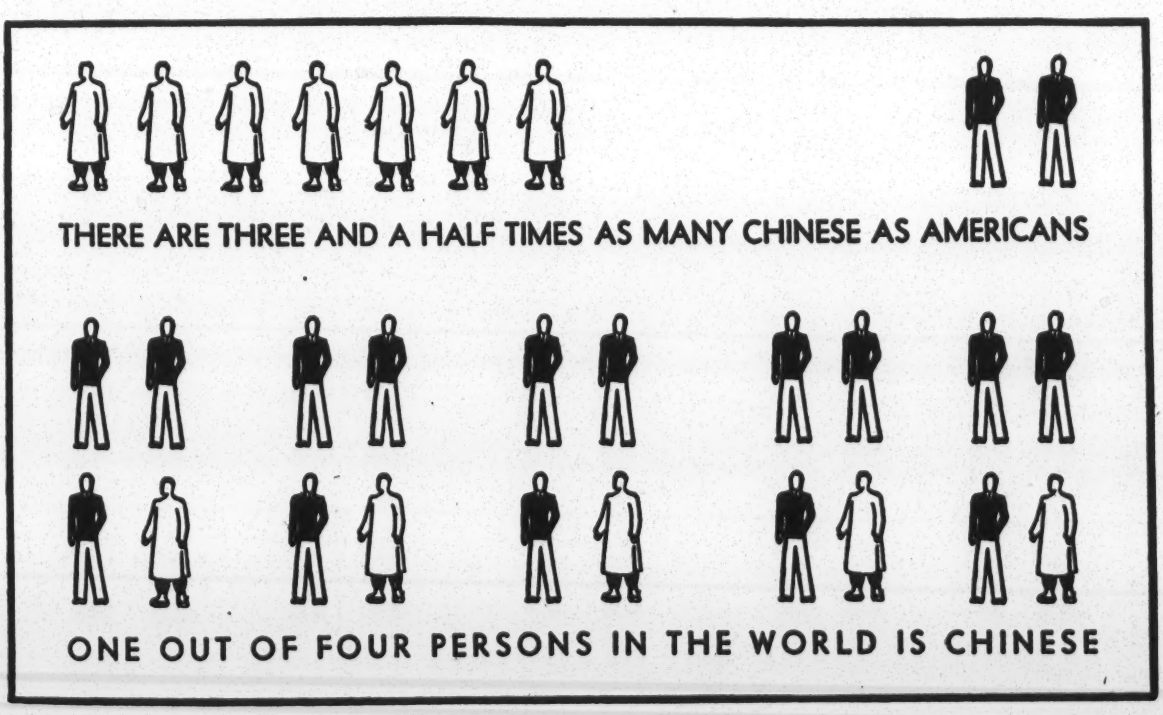
What of the Future? "Neutral observers returned from visits to that part of the country (Free China) convinced that so long as there continued to be such universal evidence of high courage, unbreakable determination, and creative adaptability, China remained undefeated and the goals of the invader, even in the penetrated areas, unobtainable."

Hardships and hindrances, dishonesty, graft, profiteering, and all of the failings of humanity, especially revealed by war conditions are hers, yet China continues to move upward. She believes in democracy. A great process of building a new united nation is taking place, in spite of war. Influential are Chiang Kai-shek in his Christian life, and the three "Soong sisters". One of these sisters is the wife of the Generalissimo, another is the widow of Sun Yat-sen, and the third is the wife of Dr. H. H. Kung, a high official in the government.

So eager are the Chinese that their young men pursue knowledge that they do not take them from colleges and universities to become soldiers. There are too few educated young people for the greater China which she has faith to believe is in the future. "Only two of the thirteen Protestant Christian universities in China have been able to continue on their home campuses." Some have moved thousands of miles, trekking on foot, if necessary "over terrain that reminds an American of nothing so much as of the Grand Canyon of the Colorado on a smaller scale. Eighty of the one hundred and ten universities, colleges and technical schools in existence in June, 1937, have moved, and thirty-two have gone all the way to West China." What problems of securing buildings, equipment, and textbooks!

The CIC (Chinese Industrial Cooperatives) serves to reestablish the people and provide them with necessities disrupted Eastern cities can no longer supply.

"If China is licked, her people do not know it." She is constantly be-



coming more of a united nation. Even much of the Communism has ceased to be of the Russian model. Many puppets of the Japanese domination regret the course they have taken. Chinese, even Christians, feel they are justified in fighting this war of self-preservation. There is no universal spirit of revenge, nor do they attempt destruction to the islands of Japan. They seem to feel sympathy for the "deluded Japanese". Christians pray for the Japanese homes which must receive the ashes of loved soldiers killed on foreign soil.

As for the spreading of Christianity—many refugees are doing that. "Competent observers believe that in many cases this process will set Christian work in West China ahead at least fifty years." There is greater respect for the church today than ever before in China. "In China today Christians have seen God in a new light, and have found new inner illumination, while reading the Bible in dark dugouts. They are living creatively. No one can tell what will become of the Christian movement here in the future; but it is not unreasonable to expect that it will be more of a fresh living force; less formal and less fearful." (*China Rediscovers Her Future*).

The Church in China is still a "younger church"—a child of Western Christianity. China could not be called a Christian nation, inasmuch as the members and adherents of all Christian bodies constitute less than 1% of the population. But, the head of this largest nation in the world is a loyal Christian! In her hour of "dangerous opportunity" this young Church needs our intelligent interest and sympathetic understanding—not in a sentimental or patronizing manner. "The Christians of China have risen magnificently to the challenge of this hour. God grant that the Christians of America may do as well."

Program Suggestions

OUR Study concerns a great nation involved in defensive warfare. The Leader needs a background of Past and Present China to rightly evaluate the place of Christianity in China today. There is much material from which to choose in planning just *one* Program on so big a subject. There are many, many things you might do to *entertain* and *interest* your Society, but surely the crisis in China today demands going deeper into the subject than planning merely entertainment! The U. P. Church has no organized mission work in China—yet doubtless through White Gift Offerings, or in response to countless appeals to help suffering Chinese "warphans" and refugees, most of our people have a financial investment in the China of today. To give and pray intelligently we need to study and understand China. Missionary books are reliable sources of true information.

I. SOURCES OF STUDY MATERIALS

A. *Dangerous Opportunity* by Ballou.
B. *China Rediscovers Her West.* Symposium by 19 missionaries and Chinese Christians.
C. *The Amazing Chinese* by Lamott, 25c. Concise and well-illustrated.
D. *Stand By for China* by Poteat.
E. Current Magazines such as *Asia*,

Amerasia, Life, National Geographic, Reader's Digest.

F. *Wings Over China*—Mathews, 10c (Concerns Generalissimo & Madame Chiang Kai-shek).

G. *China Information Service,* 945 Pennsylvania Ave., N. W., Washington, D. C. Issued every two weeks. Three free issues of *News Letters* sent to any address.

H. *Program Suggestions on China* by Silverthorn, 25c. (Contains Programs, tests, names of plays, refreshment, decoration & recipe suggestions).

I. *Maps*—Large map showing all missions in China, or Outline Map.

(See Literature Department, p. 382 for prices and additional materials on China).

II. SUGGESTED PROGRAM OUTLINE

1. *Leader's Introduction* — Tell or discuss briefly "Why Study China?" Introduce the Text, Author, meaning of title of book, and give few thoughts from Ch. I.
2. *Oral Test*—To whet interest, spend about five minutes mentioning words associated with China. Call for several to tell what each word means to them. Such words as: The Great Wall; Confucius; gun powder; Kublai Khan; Marco Polo; Robert Morrison; Opium; Sun Yat-sen; the date, 1911; Soong Sisters; Chiang Kai-shek; Jimmy Yen; Chungking; "warphans"; Burma Road.
3. *Map Study*—Point out the Great Wall location; the progress of the invaders; "Free China" important cities, etc.
4. *Topics* (May be given by four persons who prepare them well, or carried out in panel discussion, conversation, impersonations, etc. A, B, C, D, refer to the books listed under I. Leaders will profit from looking up extra references even though there is not time to tell all).
   a. *The Impact of the Occident*— A, Chapters II, III; C. pp. 8,9, 12-22.
   b. *As War Clouds Gathered*—A, Ch. IV; B, Ch. X.
   c. *Shocks and Dislocations*—A, Ch. V; C, pp. 23-31; B, Ch. IX, XIII, XIV, XV.
   d. *Free China and the Future*—A, Ch. VI; D, Ch. VI; C, pp. 33-48; Reader's Digest for May, 1939, China Moves Inland"; B, various chapters.
5. *Closing Thought* — What conclusions do we reach? What can we do about it?

III. ADDITIONAL "PROGRAM BRIGHTENERS"

1. *Invitations, Posters, or Favors*—Cut-out China maps, lanterns, etc. Little artificial Chinese flowers in which are tucked invitation or Program outline. From Mrs. Mary Hill's "Boxes" comes a clever favor made from chicken wish bone on which are put trousers and coolie coat of fancy paper or envelope lining. A queue of black braided thread attached to the "head", and eyes, mouth, nose sketched on with ink.
2. *Roll Call* — Leader distributes slips of paper on which are "People", "Places", or "Facts", about China. Or, ask each to bring name and one sentence about a famous

(Continued on Page 335)

Excavations in North China have revealed an early civilization in the Yellow River Basin, in which vessels and weapons of superior workmanship and a pictorial form of writing were in use. Society was organized on aristocratic lines, and the worship of ancestors and of a supreme

B.C.	
1580-1150	Egypt a world power.
1200	Moses leads the Hebrews out of Egypt.
1193-1184	Conquest of Troy.
10th century	The alphabet in use in Phoenicia.
1010-975	The reign of David.
900-700	Age of Homer. Greek epic poetry at its zenith.
753	Rome founded.
586	Capture of Jerusalem.
568	Gautama Buddha born.
558	Persian Empire founded by Cyrus.
469	Socrates born.
427	Plato born.
336-323	Reign of Alexander.
264-323	Asoka in India. Missionary Buddhism in Asia.
146	Roman conquest of Carthage.
100	Julius Caesar born.
A.D.	Jesus Christ.
324	Constantine the Great.
364	Roman Empire divided.
476	Fall of Rome.

B.C.	
1766-1051	SHANG DYNASTY China emerges from the Bronze Age. The emperor of the Middle Kingdom rules 1,700 small feudal states.
1051-700	CHOU DYNASTY Capital at Sian, Shensi. A confederacy of feudal states. Wars against the Huns. Book of the Odes compiled.
700-255	EASTERN CHOU DYNASTY Progress in literature and philosophy: Lao-tse, 604 Confucius, 551 Motse (Mo-ti), 490 Mencius, 372
255-206	CHIN DYNASTY Copper coinage introduced. The Great Wall started, 214
206 B.C.-A.D. 220	HAN DYNASTY A thousand years of intercourse with the West inaugurated.
A.D.	Introduction of Buddhism, 67. Invention of paper, 105.
220-618	THE DARK AGES The use of tea discovered, 270. The Empire divided into three kingdoms, 300. Invasions by Huns and Tartars, 350. Buddhism taken to Japan, 550. The Grand Canal, 589. First printing from wooden blocks, 650.

deity, Shang Ti, or Tien (Heaven), prevailed. These discoveries indicate a long period of development and growth preceding the legendary Shang dynasty (1766-1051 B. C.).

618-907	TANG DYNASTY The Golden Age of Chinese history. Agriculture, commerce, literature, and art flourish. Boundaries extended to include Mongolia. Nestorian Christian missionaries arrive, 635.		Dark Ages in Europe.
		632	Death of Mohammed. Rise of Islamic power.
		814	Death of Charlemagne.
907-960	THE FIVE LITTLE AGES The Classics printed from wooden blocks, 932.		
960-1279	SUNG DYNASTY Internal strife and conflict with the Tartars. Capital at Nanking.	1066	Norman conquest.
		1095	The Crusades begin.
		1215	Magna Charta.
1279-1368	MONGOL DYNASTY Rise of Tartar rule. Genghis Khan and Kublai Khan. Marco Polo, 1254-1324. Franciscan missionaries.	1229	Cambridge University founded.
		1318	Dante completes "The Divine Comedy."
		1348	The Black Death.
1368-1644	MING, OR BRIGHT, DYNASTY Literature, fine arts, and porcelain flourish. Temple of Heaven and Altar of Heaven built at Peking. Jesuit missionaries.		The Renaissance.
		1450	Gutenberg invents printing from metal type.
		1492	Columbus discovers America.
		1517	Beginning of the Lutheran Reformation.
1644-1911	MANCHU DYNASTY China again under foreign rule. Protestant missions (Robert Morrison, 1807). Wars and trade treaties: "Opium" Wars, 1840-42. Sino-Japanese War, 1894-95.	1660	Tea first sent from China to England.
		1767	The Industrial Revolution commences.
		1776	The Declaration of American Independence.
		1861-65	The American Civil War.
1911-	THE REPUBLIC Republic established, 1911. Beginning of Japanese invasion, July 7, 1937.	1914-18	The World War I.
		1920	League of Nations.
		1939	The World War II.

From The Amazing Chinese

Madame King. Madame Sun Yat Sen. Madame Chiang Kai Shek.

The Soong Sisters Speak to America

EXCERPTS from the text of a broadcast April 17, 1940, by the three famous sisters.

Madame Sun Yat-Sen:

Friends of Democracy: The struggle of the Chinese people against the aggression of Japanese militarism will soon be three years old. A fifth part of mankind that Japan, with her superior military power, boasted she would bring to her knees within three months has fought successfully and is continuing to fight with determination and full confidence of final victory.

You will now listen to the impression of Madame Kung, as to how our government and our people are meeting the problems of our armed resistance, wartime reconstruction, and relief.

Madame H. H. Kung:

Good morning every one. When I am speaking to America I feel and know that I am speaking to truly sympathetic friends. We have direct evidence of that sympathy in a much needed, practical flow of contributions to our relief needs.

Recently I took an airplane trip over our western country. It was all mountains—an illimitable sea of them. Into this great remoteness have poured millions of people. They have fled from the invading troops and their flying bombers. But these migration masses came westward with hope. . . . The whole of this western country has been transformed by the influx of technical experts, educators, producers and artisans. An astonishing spirit of vital energy seems to invest itself in everyone and everything.

While the ceaseless warfare has been disastrous to life and property in China, it has, however done things in this western region, if not in our coastal cities. It has stimulated the people to respond again to the old national spirit of cooperation. I am confident that we will save our heritage and preserve it forever. Now my sister Madame Chiang Kai-Shek will speak to you.

Madame Chiang Kai-Shek:

Good morning, friends in America. I have only a few minutes in which to add a few words to those of Madame Kung. They must be addressed to a liberty loving people to see that China is promptly given the justice that is her right. We are fighting

the battle of free men under dire handicaps, but we could have surrendered.

I wonder if your Congressmen ever have given one thought to what would have happened if China had surrendered. The answer is obvious: Japan would have had her naval and military and air strength intact. She would have been able to use our territory, our man power, and our resources in support of totalitarian operations.

She would have been able to strike swift and powerful blows in the seizure of Indo-China, Burma, the Malay States, the Dutch East Indies, Australia and New Zealand.

The swift defeat of democracy was, however, prevented by China. But if continued American assistance to Japan compels us to succumb, there is no telling what may happen.

Through our refusal to accept Japan's dominance, we have bogged down her army in China, and can keep it there. While we can defeat it in time, we will do it the sooner if justice is done to us. Then Japan cannot possibly be of service to totalitarians in this present world upheaval. This is help to the democracies which is beyond price at this juncture.

The question is, Will justice be done? And that can only be answered by the people of America and by their Congressmen.

People in China are deafened by bombs, but they are anxiously listening for your reply.

Trans-Pacific News Service

PROGRAM SUGGESTIONS

(Continued from Page 331)

Chinese. Or, each bring article made in China or associated with China to display.

3. *Chinese Refreshments* — Perhaps some Societies have an all-day meeting for this final meeting of the Church Year. Why not use a Chinese menu? Write to Church Committee for China Relief, 105 E. 22nd St., N. Y., for Chinese recipes.

IV. PROGRAM "FOLLOW-UP IDEAS"

1. Arrange a Study Group, even if small, for 4 to 6 consecutive weeks of intensive study and discussion. Or, plan to read aloud some chapters in *China Rediscovers Her West* at "Sewing Meetings".
2. Sponsor an address by Chinese missionary, a play, or moving pictures on China for the Congregation. Write to Harmon Foundation, 140 Nassau St., N. Y., for moving pictures on China.
3. Make a Scrap Book of Chinese Proverbs, Pictures, Leaflets such as *Wings Over China*, newspaper clippings, etc. to pass around among your members.
4. Give to China Relief Fund. Information from 105 E. 22nd St., N. Y.

"We Would See Jesus"

ONE of the cheering notes that comes from the disturbed land of China is the enlarged opportunity of the Church of Christ. From many sections the word is the same—open doors, inquiring people, seekers after Christ. A few reports from different mission boards are here given:

"The amazing position is, that, working night and day since the outbreak of hostilities, it has been impossible to supply all the demands that the Chinese people have been making for the Scriptures. Never before have there been so many people in China, in Japan, in Korea, in Manchuria, anxious to have a copy of the Bible."

"We are encouraged by the evangelist work in city and country. An unusually large number have applied for church membership. The sale of Bibles, New Testaments and hymn books has surpassed anything known for years. In the city our morning Sabbath school is for non-Christian children and the attendance runs into the hundreds. All our day schools are full to overflowing. . . . A band of high school girls go out every Sabbath afternoon to sing and speak on the street at nearby villages."

"Among our refugees is one family from H——. The man is now serving as our language teacher; he has a degree from a university in the north. He was one of those examined for church membership and now his wife has accepted Christ also. These are but samples of what is occurring in many places. People who never paid much attention to the claims of Christianity before, are now realizing its vital power."

"In all our stations our churches and chapels are full of eager listeners. And they have found that which they have needed most—a new life and a new happiness to face their most difficult problems. One of our evangelistic missionaries who has been in China for twenty years said to me: 'I did not know the Chinese could be like this. I have heard of the story of religious revival in Korea but never thought the Chinese could become so stirred.' "

"Out of the war many wonderful things are crowding to be mentioned. A new spirit of friendliness to the church has been born in the hearts of non-Christians. Never before has there been such a turning to the Gospel as now. When our evangelists go to visit in homes instead of the more polite invitation to enter, the people ask them to sit down and stay. 'I'll get the neighbors. Now wait until I come back,' the women will cry and they hurry out to gather in their friends until the room and the courtyard are full. After an hour they will say 'Preach to us some more.' Great numbers are crowding into the churches and the number of those asking baptism has doubled. . . . It is thrilling to see the way the people respond. Linked to this is the phenomenal growth of the Women's Bible School from 20 to 100. These women want to be Christians and learn to share the message with others."

Suggested Devotional Service

For Program-Study on "China"

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1940: GREAT ASSURANCES.

March: Assurance Concerning Christian Love.—I John 3:14.

(Display before the audience a large poster on which is printed the following Scripture in red and explanations in black:

"God—the greatest lover.
So loved—the greatest degree.
The world—the greatest company.
That He gave—the greatest act.
His only begotten Son—the greatest gift.
That whosoever—the greatest opportunity.
Believeth—the greatest simplicity.
In Him—the greatest attraction.
Should not perish—the greatest promise.
But—the greatest difference.
Have—the greatest certainty.
Eternal life—the greatest possession.")

Opening Song: Bible Songs Hymnal No. 114.

Leader:

"Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are."

Responsive Reading: Matt. 5:3-12. (Leader reads first half of each verse; the audience, the latter half.)

Song: B. S. H. No. 15.

Prayer Poem:

"To know Thy will, Lord of the seeking mind,
To learn Thy way for me, Thy purpose kind.
Thy path to follow and Thy guide find—
For this I pray." Amen.

Responsive Reading: B. S. H. Selection 31.

Leader: The New Testament Scripture has much to say about love—God's love, Christ's love, the Christian's love. It declares that "God is love"; that God's love for the world was so great that He gave His Son for its redemption; that we should love God with our whole heart, soul, and mind. It declares that Christ loved us; that His love for us was so great that He gave Himself to die for us; that we should love Him because of His great love for us. It declares that love is a pre-eminent Christian virtue and that we should love one another. The Christians' love for one another is evidence of Christian discipleship as Jesus said: "By this shall all men know that ye are My disciples, if ye have love one to another." It gives the great assurance of which John wrote: "We know that we have passed from death unto life, because we love the brethren." The proof of love is in what it does, in the sacrifices it makes or is willing to make. That is the proof of parental love, of divine love, of Christian love.

Scripture Reading: John 15:10-14; I Cor. 13:13; I John 3:1,13-24.

Song: B. S. H. No. 21.

Leader: Our love for China, about which we are to study today, is shown by what we do for the teeming millions of that great country.

Prayer: That peace and righteousness might hold sway in China and over all the nations of the world. (For suggestions, see 10 and 31 Days in the Prayer Cycle.)

Closing Thought: "Do right, and God's recompense to you will be the power of doing more right. Love, and God will pay you with the capacity of more love; for love is Heaven—love is God within you."

The Atlantic City Conferences

The Council of Women for Home Missions

IT was an unusual experience when seven cooperative agencies of the American churches met together for the first time. The theme was "The Churches and the Needs of the Hour." There were separate meetings of each organization, but joint sessions were held when all agencies met together.

The Women's General Missionary Society is identified with three of the seven organizations—The Council of Women for Home Missions, The Foreign Missions Conference of North America, and The Missionary Education Movement—and was represented by the editor of *The Womens Missionary Magazine,* and two members of the Board of Directors. Men and women of outstanding ability as leaders brought messages. Missionaries from many countries were ready with the wisdom of their long experience to offer solutions for some of the trying situations that war has wrought and sin has brought.

Several projects are being carried forward by joint committees of the Home Mission Council and the Council of Women for Home Missions. The work among immigrants is being carried forward in extended territories under the set-up seeming best in different districts.

The migrant peoples are forced to go from crop to crop, picking fruits and vegetables in their season. It is their only way of earning a living. They follow along when the crop ripens so the temporary houses of the pickers are the only places the family can call home. The children in these quarters are being neglected and many are undernourished. They cannot be in school continuously but a marked difference in the condition of the children is found in the Centers supervised by the workers of the Council.

The United States Census of 1935 reported 1,830,000 share croppers and tenant farmers. Thousands of these have been forced into the class of day laborers or migrant workers. They are to be found in great crowds on poor ground, hoping for a day's work but really far away from any opportunity to work. To the Church the call of the underprivileged makes an appeal regardless of race or location.

The work for the blind was vividly portrayed by those without sight. There are 150,000 blind in the United States. The blind are very lonely and their plea is for those who are blessed with eyesight to be mindful of the many services that can be rendered, one of which is to read to any in your community. The Bible in braille is very bulky as it is published in eight volumes, each about the size of the old edition of Webster's dictionary.

The report of the chairman of the World Day of Prayer Committee was full of praise and thanksgiving. Many war-torn countries report more gathering to observe the day than in any previous year. The faith and confidence of all these might be summed up in the beautiful thought expressed by the correspondent from England: "The Eternal Stars shine out when it is dark enough."

The Program for the World Day of Prayer on February 28, 1941, has been prepared by the Council of Shanghai, China. The theme this year is "Thy Kingdom Come."

The World Day of Prayer is sponsored by the National Committee of Church Women representing the Foreign Missions Conference, the National Council of Church Women, and the Council of Women for Home Missions.

The meeting this year of the last two Councils named was historic in that the union of the two organizations was completed and now becomes "The Home Mission Council of North America." The recent conference is regarded as the first annual meeting of the new organization. The splendid work carried forward heretofore by the two will now be one. Both men and women have been chosen as new officers and committee members. An impressive worship service was held in memory of members of the two Home Councils who had been called home during the past year.

The entire delegate body was divided into four groups or seminars, each having a different phase of the church activities to study. The second group considered the subject, "The Church and the International Crisis." Dr. Adolph Keller led the discussion, speaking from his own experience of the task of the Church in time of war. Specialists in international affairs and world missions testified that the mission task should be the responsibility of all and not merely of a few. This is no time to relax in giving or in interest. This is the time to take advance steps; we dare not turn back. The war has seriously affected missions whose home bases can not send the money to carry on now. Many denominations in America have given help, in an effort to support the work during these trying days. Our own United Presbyterian Church cheerfully helped in this great undertaking. The Church has thus spoken practically, manifesting a real interest in the welfare of other missions by its gifts.

Mrs. O. H. Milligan.

Joint Indian Committee

THIS committee, consisting of members of the Boards of the Home Missions Councils who have work among the American Indians, met in an all-day session in Atlantic City on December 6. Rev. G. E. E. Lindquist and Dr. Robert Petty brought comprehensive reports of their intensive survey in Oklahoma, where about one-third of all the Indians in the United States live. With regret we learned that the quality and quantity of the religious work was declining, and here among the twenty-six tribes, many of whom are only one sixty-fourth Indian, some of the largest denominations have no work. The number of oil-rich Indians is not so large as commonly reported and their need is great. Especially it is true among the young people who are segregated and isolated.

Mrs. F. S. Bennett in speaking of "Wardship" stated that every one says: "It would be a long, long time before we could give up wardship." She recognized it would take a long

time and it would be a gradual process, but that the time has come to consider the status of the Indians seriously and have no wardship. We are not altogether ready for it because the white people, too, must be educated for this change to put the Indians on the manhood and womanhood basis. The Councils approved of the study of this question.

The subject of "Peyote," which a Navajo resolution speaks of as "a growing menace," was considered. An article is to be published for Indians as well as whites interested in it. Various conferences have taken action that this is a moral and spiritual drawback to the Indian.

About 600 Indian youths are in school and college on loans from the Government. The need of religious educational courses for teachers in the public schools was emphasized, for who can estimate the value of a Christian school teacher's personality! Plans for a summer training school in 1941 are being made following a request to the U. S. Bureau for a religious educational course for teachers, religious work directors, and Indian workers having religious work in Government schools.

The National Fellowship of Indian Workers announced a conference next summer at Farmington, New Mexico, and requested that missionaries be urged to attend, and also that Board members were invited.

A large map of the United States was used by Mrs. J. H. Callister who in a very clever way showed the Indian Missions of the fifteen denominations having work among one hundred tribes. From the site of each mission colored yarn was stretched to the card below the map which bore the name of the Church carrying on the work there, hence a rainbow of colors crossed and recrossed the States. Was this symbolic of the rainbow of promise? Mrs. Callister also had tabulated the facts of the work of the various denominations: the budget, the kind of work carried on, the tribes in the area, and other facts giving a most comprehensive report of the work in Indian missions.

The various reports given and the results of the survey showed very definitely the great needs of our Indian neighbors, and that the Indian problem is not a racial problem, but a human problem.

Mrs. A. B. McBride.

Impressions of the Conference

FACING REALITY

THE Home Missions Council, in its meetings at Atlantic City, was called upon to face realistically certain factors that constitute a threat to our national life. These factors may be summed up as follows: 85 million, or 63 per cent of our population without the Christian Church; 30 million children and youth without religious training; 30 million foreign born parents and their families representing 45 nationalities; 96 metropolitan centers have 45 per cent of our population, with the evils of city life, and in many of them only one out of seven is a member of a church; the active criminal population is 4½ million, which is 3½ times as many as are enrolled in our colleges and universities—the annual crime bill is 15 billion dollars, $120 for every man,

woman, and child; the national liquor bill last year was 5 billions of dollars, a little short of 50 per cent of the country's food bill—we spent $15.33 per capita for education, and $38.60 per capita for liquor.

These facts indicate the task that confronts the Church in general, and are potent with meaning for all Home Mission agencies. Together with these facts are other recent developments in our national life that call for the thorough going application of the principles of Christ. There is on every hand the waste of national resources with the consequent decay of human resources; the problems of unemployment and relief; the loss of economic independence and opportunity; the passing of the land from individual farm ownership into the possession of great corporations; an increasing wave of racial prejudice; and an educational system that is lacking in moral and spiritual teachings and objectives.

To bring to bear upon these problems the saving and transforming power of Jesus Christ calls for a new dedication and a new sense of obligation on the part of the Christian Church and all its Home Mission agencies.

It should be said that the meeting at Atlantic City was possibly the greatest inter-Church meeting in the history of American Christianity. Seven of the principal interdenominational agencies met together for the first time in history. Such a meeting is, of course, conducive to the creation of a greater spirit of unity within the Christian Church. The divisions within Christianity decrease; its unities increase. Certainly the present crisis in world affairs gives new urgency to the whole Christian missionary enterprise.

W. Bruce Wilson,
Secretary of the Board of Home Missions.

THE CHURCH ON THE MARCH

TOTALITARIANISM stalks the world. This octopus is reaching out and treacherously entwining about civilization to squeeze out faith in the world's Saviour. But the Church of Christ is also on the march —and unafraid!

This attitude stood out bold-faced in the proceedings at Atlantic City. It was most heartening to be reassured that paganism is not unchallenged; that the Church is moving, and that onward; and that, like an army far more mighty than the army of any political power, the Church presses on with the offensive in her hands. The Conference was aware that "the body is not one member, but many." It was satisfied, however, that Christian strategy calls for the cooperative enlistment of every denomination's resources into one catholic effort to stem the anti-Christian tide. The soldiers' uniforms may vary; but the task and the File-Leader remain the same!

Herman W. King,
Member of the Board of Foreign Missions.

THE STRENGTH OF UNITED EFFORT

WE have all sung, "Like a Mighty Army Moves the Church of God." Sometimes, as we watch it, we feel that it moves like a mighty glacier—about seven inches a year.

Those representing the great interdenominational agencies of Promo-

tion, assembled at Atlantic City, were impressed with the great advances that are being made swiftly.

Sometimes, we have felt that the different denominations are pulling in different directions. Sometimes we have felt that the various agencies of single denominations were not pulling together. We were impressed, at Atlantic City, with the strength of united effort.

T. C. Strangeway,
Secretary of the Board of Administration.

KALEIDOSCOPIC VIEWS

WHEN I was a child, an uncle gave me a kaleidoscope for a Christmas gift. It was the greatest wonder that the children of the family had ever seen. One child would look into it and describe the various colors and locations of each. In passing it over to the next one, a slight movement of the hand changed the view entirely.

Atlantic City Conferences reminded me of the great wonder of seeing the rapid changes in my little toy. One speaker would bring a picture of a certain field but in a little while the picture was changed. The whole world seemed mixed up in the kaleidoscope of World Missions. Now we looked at the Indians, the problem children of the United States. Children helped sometimes wisely, sometimes not. The picture turned: It was the Uprooted Americans, perhaps two million of them, men, women and children, going from place to place, to seek for work and for a home, uprooted by droughts, by machinery, by tractors, by unfair tenantry, or perhaps just by wanderlust. The refugees in their sorrow, baffled and bewildered were brought before us. Starving people in China, undernourished people in Europe—a heartbreaking scene. Then there was the wide, wide world, with millions on millions in free countries, in occupied countries, in war zones, in areas where government restrictions present problems to the church, with its men and women who need Christ above everything else.

There was a "rapid, vivid review of world tension areas": The Near East with some of the problems with which our church is familiar; India with her seething nationalism, and with her "moving millions" turning to the Light; Korea, shut up in her little country, watched and punished for even "dangerous thoughts"; Japan with her new order in the church as well as in the state; China, bombed, battered, bruised yet valiantly going on, and giving freedom to the growing, revived church.

Another turn and "Orphaned Missions" were shown. Millions of dollars formerly given by European churches for the support of world missions were suddenly cut off because money could not be sent out of the countries at war. The call sent out to American churches has brought a wonderful response. Money has poured in, (not too fast) from churches and from individuals, to care for work of missionaries left wholly without support.

In this picture there was perhaps the best interpretation of the word "ecumenicity", which was so frequently heard. Here was an exemplification that loyalty to Christ and his great work of world evangelization, rises above all denominational

(Continued on Page 347)

Good News from Far Countries

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

RUTH NICHOL AND MARJORIE FAUGHT SAIL FOR INDIA

Farewell!

Perhaps that expression makes a feeling of sadness rise within us for the word by common usage has taken on solemn implications. Certainly we cannot breathe "farewell" in a joking or light vein when one is going thousands of miles away. There is a

Miss Ruth Nichol. Miss Marjorie Faught, Who sailed for India January 4, 1941.

happy meaning to the word, however. A friend of mine reminded me of this in a letter the other day: "What more cheerful and bright wish could a Christian make to her friends than that they fare well?" So as we are about to set sail once more, we wish you well as we know you wish us well.

These are grave days in which to sail the seas. The whole world is in turmoil. But the world needs Christ "Now more than ever." Moreover the world needs "World Christians in a World Crisis."* No solution of the present conflict can be fathomed except through the power of Christ. The individual Christian at times seems bewildered amidst the forces of evil. What can he do for the cause of Christ in days like these?

Each one must answer that question individually, and then he must act. My part is to go to India. I covet your prayers that I may have great courage and be a radiant ambassador for you and for the King. May the beauty of the Lord our God be upon us and may He establish the work of our minds.

Farewell!

Ruth Nichol.

Dear friends, Farewell:

I trust that when you read this, Ruth Nichol and I will be actually on the water and on our way to India. Of course we wish we were going back to Ethiopia, but since that is not possible under the present circumstances, we are happy to be going out to that great and needy field of India. It will not be wholly strange to us as we spent four weeks there in the summer of 1939 on our way home from Ethiopia, and we visited ten of our stations and got acquainted with many of our fine workers there, both American and Indian.

Some of you may ask "Why go so far from home in these troublous days?" Christ did not say "'Go,' if the conditions are favorable." He did not promise His followers an easy time, but He did promise His presence, His peace, His joy, and I know from experience that His promises are true. I ask for the prayers of my friends as I go forth in a time when we are saying of Foreign Missions, "Now more than ever." The need is greater today than ever before, and the opportunities are greater than ever before.

* Name of a leaflet published by the Board of Foreign Missions of the Presbyterian Church.

We hope to have a year of language study and then be assigned to a station. Being a nurse, there are five possibilities for me, and I am eager to get to work in one of our Hospitals there. While on furlough I took some work in nursing and nursing education which I am sure will help me to serve more efficiently in India. The time of furlough passed quickly and happily and was a little longer than usual due to uncertainty, and new regulations imposed by the war.

It was a pleasant experience to visit many of our Churches and to give the message about our work in Ethiopia. You folks of the home church have shown your great interest in the work, and we are counting on your prayers as we go forth to a new field in the service of our King. Though we know not what lies before us in these troublous and uncertain days, we know that Christ goes before us and He knows the end from the beginning and we can but go forward joyously in His service. We are happy that we have been counted worthy to represent you folks abroad, and we know that you will pray for us.

We sail January 4; make stops at Honolulu, Manila, Singapore, Penang, Colombo and we disembark at Bombay. We shall appreciate letters. Address us at present: American Mission, Sialkot, India.

Marjorie Faught.

SELF-SUPPORT SUMMER SCHOOL FOR TEACHERS

By MISS EVA HEWITT

A few teachers complain because the ten-day Summer School in September, before schools open, costs them something, but almost without exception they love the time of work and play and there is pride in the project being "self-support". This year sixty-five attended at a cost of less than two dollars each. A committee of teachers and missionaries makes plans early in the Spring, appointing committees, choosing the Bible Study, and selecting lecturers and subjects. Two older experienced teachers make food arrangements, with Christian women as cooks.

This year to begin the day a fifteen-minute worship service was led by a different person daily, chosen from the smaller schools, and from village schools. The more people helping, the happier the crowd. Prof. Vazir Chand of the Seminary followed in a study of The Revelation in which he presented many new thoughts and suggestions for further study.

Master Mahbub Alam, formerly an unusually alert village teacher of Pasrur district, and now a successful master in the Moga Training School for village teachers, took an amazingly interesting hour on phonetics for all teachers. The force of this can be understood only when you know that few except mission schools have let go the droning A B C method through the 35 Urdu letters. It was good to see lack of sympathy in some, change to agreement in the end.

Prof. Tresslor of the Scottish Mission College in Sialkot cycled over and educated us on present-day Indian problems, going back to the roots, as a history professor must. He began by letting us believe him to be purely a Nationalist and Congress sympathizer, but showed before the end that with all his hopes for a free Motherland, he knew and feared the bitter communal feelings, the unfairness to minorities, and the lack of opportunities for Christians that self-government would bring. He was splendidly just, showing both sides.

Miss Gwynaeth Porter's lectures on Hygiene, physical, mental, spiritual, were of high spiritual value throughout. The richness of experience, enthusiasm, and i d e a l i s m brought in these talks could not but reach the teachers where they live. Pictures, posters, a skeleton, a model of the body with removable parts,

blackboard sketches, added visual to auditory education, giving daily lessons in teaching.

Mrs. R. R. Stewart a botanist in her own right, aside from the career of her brilliant husband, gave such simple, useful, interesting Nature Study lectures that we knew our education in the outdoors had been neglected. The first lesson on snakes with bottled cobras, kraits, and others, started off strong. But each day was as good, replete with specimens, charts, collections, of roots one day, of leaves, another, etc., until the dullest teacher must have got new ideas and the best ones were thrilled.

Saturday afternoon there was a dusty lorry trip to the Head Works of the Upper Chenab canal, said to be the longest irrigation canal in the world. Picnic supper by the water and driving home with a new moon reflected in the canal are worth remembering.

Sabbath morning in the city church a helpful sermon was preached by Rev. S. K. Mall. In the evening a beautifully worshipful "sing song" was led by a teacher new among us. Vespers each evening led by older teachers showed we have stamina for spiritual leadership.

Social night again proved that Punjabis are natural actors, and gave lots of fun and frolic as well as a display of best *saris* in lovely pastels.

The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, Nasir, The Sudan

GIRL GUIDES IN KHARTUM

By MISS MARY COIE, Khartum North, The Sudan

When you think of the Girls' Boarding School in Khartum North, as a mission school, you may think of it only as a place where the Bible is taught and some lessons such as reading, writing, arithmetic, and history. While it is true that all these are taught, there are many lines of outside interest for the girls of our school, which we feel are very profitable in helping them to become useful women of the future.

Among these outside interests I should like to tell you of our company of Girl Guides, an organization similar to the Camp Fire Girls of the United States. The Girl Guides organization is a company of girls, who are pledged to try to learn obedience, loyalty, kindness and helpfulness to others, and to be prepared for whatever circumstances life brings to them.

Our company was organized in 1934 with six of our girls who were on the teaching staff. They were immediately trained to be patrol leaders and very soon others passed the tenderfoot tests and were enrolled in the patrols. The work has appealed to the girls, so that at present we have in our company five patrols with an enrollment of thirty girls.

Our company has been fortunate in the captains which we have had. They have been British women from the British community in Khartum, who as girls, were Guides. Included in the number are the wives of important officials: a district commissioner, a captain with the British forces here, an officer of the Sudan Defense force and a Forest Conservator with the government. Acquaintance with these women has opened an avenue of information and widened the experience of the girls who form the company. The present captain is the wife of the Forest Conservator who is very much interested in her husband's work. She has taught the girls a great deal about the different kinds of plants and trees in the Sudan.

The official uniform of the Girl Guides is a dark blue overall with black shoes and stockings and a dark blue felt hat. Our girls in the Sudan

wear sandals and no stockings and very seldom do they wear dark dresses and hats, therefore Mrs. Gillan, the wife of our Civil Secretary and the commissioner for the Guides, thought this uniform would be all wrong for girls in the Sudan. She kindly took the matter up with Headquarters in London and got a special dispensation for our company of girls. Our uniform is white sandals and overalls with a colored necktie, and a white square of cloth folded diagonally and worn after the custom of English nurses in hospitals. Other companies of European Girl Guides wear white overalls and the regular Girl Guide hats.

In the Guide work badges may be taken for extra work along special lines. Our girls did not take much interest in getting these badges until about two years ago. Now a goodly number have passed the tests for badges in cooking, laundering, domestic service, embroidery, gardening, first aid, ambulance, child nursing and Book lover.

The company has the distinction of being the first Guides in the Sudan who have tried for the gardening badge. Of the seventeen girls who entered last autumn, only seven persuaded their bits of garden to remain alive until the day of the test.

Last fall when the government called for volunteers to man first aid units in case of air raids in Khartum, Khartum North and Omdurman, almost every girl in the company volunteered for service. These girls were divided and in some cases put with outsiders to work in the A.R.P. stations here in Khartum North. We were very glad when the officials in charge of the air practice told us that our girls gave very good account of themselves.

Our Guide project is not all work and no play. It has included a launch ride on the river in a launch kindly loaned to us by the Sudan Defense Force; a picnic tea in the garden of one of the influential citizens; an afternoon at the Zoo, a picnic in the Sunt Forest, which is a nursery of native trees which the government has planted about two miles from Khartum.

Thus you see our Sudan school girls are interested in work and play as are all girls everywhere.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

The following is a part of a letter sent by Miss Venna Patterson, of Minia, Egypt to her friends. She writes:

"The most important thing that has happened since my last letter to you was the annual meeting of the Prayer Conference of the Evangelical Church which was held here this year.

"There are three places where the meetings of Synod and the Prayer Conferences are held: Cairo, Minia and Assiut.

"This annual Prayer Conference shows the Egyptian Church at its best. A happy united spirit prevails. I hear many saying this last meeting was the best yet. I am sure that Christian people everywhere are feeling the need for prayer these days and this accounts for the large attendance we had.

"This fortieth meeting opened in the Second Church of Minia, October 30, with a stirring praise service. How these preachers love to sing! The reed organ had been raised to the platform, but even then the volume was inadequate to the occasion. I wished a good many times for a motor to pump it as they seldom sang less than four songs at a time. There is a new edition of the Arabic Psalter and people were wanting to learn new numbers. The favorite number was 'The Light of the World is Jesus.'

"There was a Bible Study each morning followed by an evangelistic meeting and prayer. There was no time lost in these prayer seasons. For the evening sessions three ministers were the speakers: one very dramatic; one noted for his beautiful language, another for his fire and eloquence. The church was crowded every night beyond comfort and safety. Another speaker is the "Moody of Egypt," much in demand for special evangelistic meetings.

"The communion service was held Friday night under some difficulties as the church was crowded and all the aisles filled.

"A larger number than usual of women missionaries came to this conference and we had a great time housing them since the Baileys and I are the only missionaries stationed here. I had four and Mrs. Bailey had five. We each set up extra beds, and Mrs. Bailey entertained all of us for meals. The Nile boat the *Witness* was moored in the river and the American men who attended were housed in it some of them sleeping in the dining room and other odd places.

"We were happy to have an unusual number of Egyptian women present. When they wrote asking if there would be accommodations for them the church women said, 'Tell them to come and places will be found.' We did have a scramble to find enough places especially for those who came on a late night train.

"We are sure that this meeting brought a great blessing to the church in Egypt and we hope it may be the means of strengthening the Christian to meet increasing difficulties."

THE ATLANTIC CITY CONFERENCE — IMPRESSIONS OF THE CONFERENCE

(Continued from Page 342)

divisions, above all geographical lines, above all nationalistic separations.

The theme of the Conference — "The American Church and the Needs of the Hour" — made all feel the sobering responsibility that rests upon the churches of our favored land.

Again and again there was expressed in one way or another, the need for revival in the church; the need for "ministers and laymen alike to rediscover the Bible, and to learn how to pray, how to worship and how to apply God's holy sacraments to the needs of the hour."

There was not the slightest hint that the church should lessen her efforts to carry the Gospel into all the world.

A climactic word was reached in the closing address of Georgia Harkness who said: "We move forward not knowing whither we go. We go in uncertainty, but not in darkness. We go in soberness, but not in defeat and despair. God lives. We are not alone. In this as in every day Christ reigns victorious over sin and death. Christian, let no man take thy crown."

Editor.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

THE WORLD DAY OF PRAYER

On the first Friday of Lent in 1940, the World Day of Prayer was observed in fifty different countries. It will be observed again on Friday, February 28, 1941.

The Theme for this year is "Thy Kingdom Come." There is special significance about the program since it was written by the members of the World Day of Prayer Committee in Shanghai, China: a committee composed of Americans, Chinese, Japanese. Therefore every sentence comes to us freighted with their incredible new understanding of what the Kingdom of God implies—in penitence, in forgiveness, and in thanking for new Everlasting Mercy breathes through every line, ready to bless the audience in your city just as it has obviously blessed the Shanghai Committee. In a year when China is the foreign study theme, it is a demonstration of the very steadiness and beauty we all need in a war-torn world."

World Day of Prayer

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

With all my mind—that I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

With all my heart—that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy:

With all my soul—that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night:

With all my strength—that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for Thy name's sake, *Amen.*

A daily prayer for the year 1941

Shall we let our imaginations run around the globe as we try to visualize a few of the groups that will be joining in this circle of prayer that binds together the Christian women of the world? Think of the women in Australia and New Zealand, many of whom are mothers, wives and sisters of the soldiers in North Africa. How anxiously these women watch the reports from the battle front. While their hearts are aching we, who have dear ones in the war zones are saying "Bless the dear boys, who are protecting our missionaries in Egypt and the Sudan."

In Japan the Day will be observed. Christians will meet, perhaps under stress and strain, due to recent governmental restrictions, but they will meet to pray, as they always do.

In China, even in occupied China there will be many meetings. Last year for the first time the Day was observed in West China. The

people of the west had not caught up with the idea of praying with the Christians of all the world, but refugees from the east carried the idea and meetings were held there in new and unaccustomed places. The offerings were given to care for the 50,000 German refugee Jews in China.

India will be observing the Day. In greater quietness than in some other countries. In many distinct languages they will pray.

The service in Athens, Greece has always been interesting, because conducted in Greek, Armenian, Turkish and English. Last year the offering was sent to Turkey.

There will be many meetings all along the Nile Valley — in churches, in colleges, in high schools, in primary schools and even in kindergartens. Not only will Protestant women be praying but the translated program will be used by Greek Catholics and Coptic and in some places the Coptic women will join with the Protestant women in this unusual service.

The German women—we wonder how they will carry on their meetings. Will there be a policeman in their midst? Will they dare speak about the Kingdom of God? Will they dare pray for their enemies? Will they dare pray for peace? We cannot know but we do know that they will pray.

In England, Scotland and Wales the Day was observed last year in spite of war conditions and the report said "even under the stress of war interest in prayer increased." This year regardless of bursting bombs and the roar of defense planes deafening their ears; with the frequent rushing to shelters; with the blackouts, the women of Great Britain are making larger plans than ever for this special Day of Prayer. They have taken for a theme: "The eternal stars shine out—*as soon as it is dark enough.*"

Will America be on her knees on February 28, joining with the hundreds of thousands of women over the world—women who are in sorrow and suffering while we are in comfort and safety. Will women set aside some of the smaller duties, some of the trivial engagements, some of the little pleasures and go to an appointed place to pray?

Surely a call to prayer goes out all over the world—"Thy Kingdom Come; Thy Will be done." Let us pray.

THE W.G.M.S. SNOWBALL

Snowballing? Is that what the W.G.M.S. has been doing? All unconsciously, Yes. The W.G.M.S. was doing this last June.

It is a very felicitous parable that Dr. A. L. Warnshius, Secretary of the International Missionary Council has been broadcasting.

"I saw some boys making a snow man" he says. "The snow was wet and sticky and just right for this purpose. The boys first made a snowball, and then rolling this over the ground it gathered snow so that in 15 or 20 feet the snowball had become two or three feet in diameter.

"This is a parable of what the United Presbyterian Church has done for 'orphaned missions'. Last May, soon after the invasion of Denmark, Norway and the Lowlands, an appeal was made for aid to maintain the missions separated by war from the churches in these European countries. Almost immediately, early in June, the Women's General Missionary Society of the United Presbyterian Church sent a gift of $500."

This was the "snowball" from the W.G.M.S. that began to roll. The

Board of Foreign Missions immediately sent out a call for $5,000. At the present time the United Presbyterian Church has contributed more than $12,000 for this cause.

"The total gifts from the United States to date exceed $300,000. Of this fund, growing as a snowball, the gifts of the United Presbyterian Churches were the nucleus. For their prompt and generous response to this appeal, most sincere thanks are given."

We need to help roll two more "snowballs"—one W.G.M.S. snowball that will grow and grow until the sum is much larger than last year, in order to meet increased costs. Another "snowball" for the budget of the whole denomination that the appropriations for the Home Fields may be fully met and that the threatened cuts on the foreign field may be averted.

Let us interpret and apply Paul's words to the Corinthians "who were the first to make a beginning a year ago, not only to do but also to will. But now" he exhorts "complete the doing also; that as there was readiness to will (to make pledges) "so there may be a completion also (of all pledged money) out of your ability." II Cor. 8:10, 11. R. V.

W.G.M.S. CONVENTION — WASHINGTON, D.C. — JUNE 6-10

It is not too soon to begin to think about your trip to the 1941 Convention. Not the same reason obtains for a special train as last year since the bulk of travel this year will cover only a comparatively small area.

However, you from a distance with so many scenic points in your path, will want to take advantage of a fine opportunity to "see America"! As soon as delegates and friends let it be known who you are, we hope to present some definite travel information for your consideration, or give you contacts which may be helpful.

Ida B. Little,
Transportation Secretary.

PROGRAMS FOR WOMEN'S AND YOUNG WOMEN'S MISSIONARY SOCIETIES—APRIL 1941 - MARCH 1942

On another page we present the suggested program for societies for the coming year.

The Board of Administration has designated 1941-1942 as "World Service Year." The Program Committee of the Women's General Missionary Society has chosen the figurative subject, "Pathways of Service." This is to be a study of the whole work of the United Presbyterian Church in relation to world service. A study of our denomination, of the Women's General Missionary Society, of our boards, our mission fields in the United States and in Egypt, The Sudan and India and Ethiopia ought to be very fruitful in the life of the church during the ensuing year.

As usual there will be articles in the Magazine month by month. In addition there will be suggested books that have already been used on the history of the church and on our mission fields. Perhaps during the year there will be suggested new literature.

Programs are ready now. They promise to be more attractive even, than those of last year. They are to be illustrated! The price will be the same:

1 copy	5c	50 copies	$2.00
25 copies	$1.00	100 copies	4.00

Send orders to Mrs. Ralph H. Arnold, 525 Mifflin Avenue—21, Pittsburgh, Pa.

Program for Women's and Young Women's Missionary Societies April 1941 - March 1942

WORLD SERVICE YEAR

Theme: Pathways of Service. A Study of the United Presbyterian Denomination and its part in World Service. Devotional Theme for the Year: "Come" and "Go."

APRIL

THE WAY OF THE CROSS

THE BEGINNING OF THE CHRISTIAN CHURCH

Devotional: Come as an Eager Inquirer. "Come and see." John 1:39.

Prayer Cycle: 1, 2, 12, 31 Days.

Topics for Discussion:

The Royal Leader.
The Founding of the Church.
Christ's Plan and Purpose.
Christ Marks the Paths.

MAY

THE PATHWAY OF TRUTH AND LOVE

THE UNITED PRESBYTERIAN CHURCH

Devotional: Come as an Inspiring Exemplar: "Come out from among them, and be ye separate." II Cor. 6:17.

Prayer Cycle: 1, 2, 3, 4.

Topics for Discussion:

The Genealogy of the United Presbyterian Church.
The History of the United Presbyterian Church.
The Plan of Organization.
The Outreach of the Church.

JUNE

A WIDENING PATHWAY
THE WOMEN'S GENERAL MISSIONARY SOCIETY

Devotional: Come as a Needed Helper: "Come over into Macedonia, and help us." Acts 16:9.

Prayer Cycle: 1, 13, 31.

Topics for Discussion:

A New Pathway—The Beginnings.
An Ordered Pathway—the Organization.
An Adventurous Pathway—The Fields.
A Pleasant Pathway—The Service.

JULY

THE PATH OF LIFE

LOYALTY TO CHRIST AND HIS CHURCH

Devotional: Come as a Needy Suppliant: "Come boldly unto the throne of grace." Heb. 4:16.

Prayer Cycle: 12, 13 Days.

Topics for Discussion:

In the Footsteps of Jesus.
Loyalty to the Leader.
Loyalty to the Church.
The Path of Witness.

AUGUST

THE PATHWAY OF YESTERYEAR
THE ANNUAL REPORT

Devotional: Come as an Intimate Disciple: "Come ye apart—and rest awhile." Mark 6:31.

Prayer Cycle: 14, 22, 29.

Topics for Discussion:

The Trodden Path.
High and Low Places.
Echoes from the Annual Convention, Washington, D. C.

SEPTEMBER

THE PATHWAY OF UNDERSTANDING NEGRO NEIGHBORS

Devotional: Come as a Willing Follower: "Come ye after Me, and I will make you to become fishers of men." Mark 1:17.

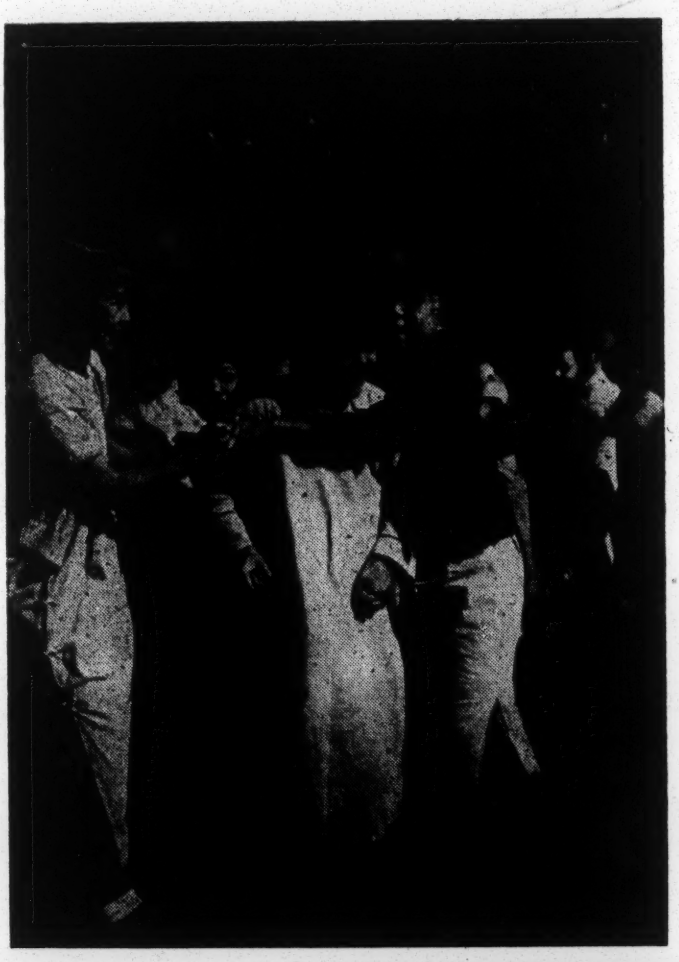
Prayer Cycle: 8, 9, 10, 11 Days.

Topics for Discussion:

The Road Traversed.
The Heights Reached.
Obstacles in the Way.
Companions of the Way.

(Continued on Page 354)

The Amazing Chinese: Here they are — Old and young;



—Courtesy Friendship Press

"London Bridge is Falling Down." Children of India enjoy a game fully as much as children of America. This favorite game is played in many schools.

w; rich and poor; all with courage. Hopeful for the future. —Courtesy Friendship Press

Courtesy American Bible Society

A Colporter of the American Bible Society. Not only does he sell Bibles, but he helps people along the way. These fellow travellers not able to read have called on him to read their travel instructions for them.

OCTOBER

THE PATH TO THE TEPEE
THE NORTH AMERICAN INDIAN

Devotional: Go, Reporting Truthfully: "Go —and tell John what things ye have seen and heard." Luke 7:22.

Prayer Cycle: 1, 31 Days.

Topics for Discussion:

Young Indians Ask Questions.
Going from School to What?
What is Wardship? Could it be given up?
Peyote.

NOVEMBER

FAMILIAR PATHWAYS

UNITED PRESBYTERIAN HOME MISSIONS

Devotional: Go, Obeying Promptly: "Go home to thy friends, and tell them how great things the Lord hath done for thee." Mark 5:19.

Prayer Cycle: 33, 34, 35, 36.

Topics for Discussion:

Pathways to Christ:
In City and Country.
In the Mountains.
Among Foreign Groups.
Through Cooperative Work.

DECEMBER

PATHWAYS OLD AND NEW
CHRISTIANITY AND DEMOCRACY IN AMERICA
(Interdenominational Home Mission Study)

Devotional: Go, Witnessing Effectively: "Go thy way, show thyself to the priest." Matt. 8:4.

Prayer Cycle: 3, 4, 13, 30 Days.

Topics for Discussion:

The Social Excitement of the Present.
Democracy has Roots.
Where Democracy Failed to Carry Through.
Youth Seeks New Pathways.

JANUARY

PATHWAYS ALONG A RIVER
EGYPT AND THE SUDAN

Devotional: Go, Heralding Triumphantly: "Go—tell His disciples and Peter." Mark 16:7.

Prayer Cycle: 5, 6, 24-29 Days.

Topics for Discussion:

The Church by the Riverside.
The Pathway of Learning.
The Pathway of Fellowship.
The Pathway of Promise.

FEBRUARY

PATHWAYS ALONG FIVE RIVERS
PUNJAB, INDIA

Devotional: Go, Living Sacrificially: "Go and sell that thou hast and give to the poor." Matt. 19:21.

Prayer Cycle: 17-22 Days.

Topics for Discussion:

The Pathway of the Church.
New Pathways in an Old Land.
The Pathway of Opportunity.
The Enlarging Pathway.

MARCH

ALONG MULTIPLE PATHS
CHRISTIANITY AND WORLD ORDER
(Interdenominational Foreign Study Book)

Devotional: Go, Crusading Expectantly. "Go ye into all the world and preach the Gospel." Mark 16:15.

Prayer Cycle: 7, 30, 31 Days.

Topics for Discussion:

The Christian and the Chaotic Path.
The Pathway of Sympathy and Sharing.
The Ecumenical Movement.
"The High Road."

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

PRESBYTERIAL REPORT BLANKS

The success of our Thank Offering each year is in a large measure due to the faithful Thank Offering Secretaries in the Presbyterials. These secretaries visit their societies through the year, bring to them interesting information and encourage them to put forth greater effort for increased offerings at Ingathering Time. When the treasurer of the society has sent the money to the Presbyterial Treasurer the Thank Offering Secretary sends at once the report of the Thank Offering to the Presbyterial Secretary. The secretary then compiles such reports and sends the complete Presbyterial report to the General Secretary. We are interested each year in giving to our readers the order in which these reports are received by us and the name of the Thank Offering Secretary of the Presbyterial. We are happy now to present this list of reports on the 1940 Thank Offering. It is as follows:

Presbyterial	Secretary	Date Received
Oklahoma	Mrs. R. E. Ausburn	December 5, 1940
Spokane	Mrs. Effie E. McCain	December 20, 1940
Westmoreland	Mrs. John L. Young	December 24, 1940
Lake	Miss Jemima Dodds	December 26, 1940
Des Moines	Mrs. George E. Campbell	December 28, 1940
Delaware	Mrs. W. R. Easson	December 28, 1940
Concordia	Miss Ethel Gilliford	December 30, 1940
Tennessee	Mrs. J. L. Cary	December 30, 1940
Argyle	Mrs. Joseph L. Randles	December 30, 1940
Uncompahgre	Mrs. Ruth Cook	December 31, 1940
Wisconsin	Mrs. Edna Ankenbrandt	December 31, 1940
Oregon	Mrs. J. B. Peterkin	December 31, 1940
Idaho	Mrs. H. T. Richards	January 2, 1941
Nebraska	Mrs. Bruce McCulloch	January 2, 1941
Xenia	Mrs. Ralph Jamieson	January 2, 1941
Big Spring	Miss Mary Beattie	January 2, 1941
Allegheny	Mrs. John A. Crawford	January 2, 1941
Albany	Mrs. James G. Donnan	January 3, 1941
First Ohio	Mrs. Elizabeth Hodgin	January 3, 1941
New York	Mrs. W. S. Sturgeon, Jr.	January 3, 1941
College Springs	Mrs. George E. Owen	January 6, 1941
Philadelphia	Mrs. Samuel A. Gould	January 6, 1941
Arkansas Valley	Mrs. Agnes Seyb	January 6, 1941
Butler	Mrs. C. W. Grafton	January 7, 1941
Hudson	Mrs. Mable Clarke	January 7, 1941
Boston	Mrs. H. S. Nesbitt	January 7, 1941
Chartiers	Mrs. Joseph B. Brown	January 8, 1941
Vermont	Mrs. Charles E. McLam	January 8, 1941

SENIOR LIFE MEMBERSHIP

$25.00 Each

December 1, 1940 to January 1, 1941

77. Mrs. Charles Campbell, Quincy, Mass. By the W. M. S.
78. Mrs. Ralston O. Gettemy, Altoona, Pa. By her husband, Dr. R. O. Gettemy.
79. Mrs. Lillian Howanic, Chicago, Ill. By her mother, Mrs. David Earl.
80. Mrs. H. K. Ballantine, Cambridge, O. By Mrs. Charles Gross.
81. Mrs. Ed. Wilson, Cambridge, O. By Mrs. Charles Gross.
82. Mrs. H. W. Allender, Cambridge, O. Mrs. Mrs. Charles Gross.
83. Mrs. J. W. McWilliams, Cambridge, O. By Mrs. Charles Gross.
84. Rosemary Lang, Philadelphia, Pa.
85. Ruth Straw, Philadelphia, Pa.
86. Florence I. Brassell, Philadelphia, Pa. By Dales Memorial W. M. S.
87. Mrs. Henry J. Scheid, Philadelphia, Pa. By Dales Memorial W. M. S.
88. Mrs. Ross H. Hillman, Philadelphia, Pa. By Dales Memorial W. M. S.
89. Mrs. Frank G. Mundorf, Philadelphia, Pa. By Dales Memorial Women's Bible Class.
90. Mrs. Ella Weber, Philadelphia, Pa.
91. Mrs. Margaret Gilmore, Philadelphia, Pa.
92. Sadie Killen, Philadelphia, Pa.
93. Mrs. Newton H. Smith, Philadelphia, Pa. By Laura J. Forsyth.
94. Jean Gilmore, Philadelphia, Pa. By Mrs. Margaret Weilenmann.
95. Mrs. A. J. Marshall, Pittsburgh, Pa.
96. Mrs. W. A. Krebs, Pittsburgh, Pa. By Mrs. Edw. Stotz.
97. Mrs. Caroline Schultz, Pittsburgh, Pa. By Margaret Lowry.
98. Mrs. Louisa Anderson, Riverside, Calif. By Mrs. Thomas A. Dicks.
99. Mrs. A. R. Parrish, Pittsburgh, Pa. By friends.
100. Mrs. W. J. Flatley, Pittsburgh, Pa. By friends.
101. Mrs. W. A. Selvig, Pittsburgh, Pa. By friends.
102. Mrs. Russell Stirling, Pittsburgh, Pa. By friends.
103. Jane McKelvie, Pittsburgh, Pa. By Mrs. W. B. Coullie.
104. Mrs. Joseph E. Keifer, Pittsburgh, Pa. By a friend.
105. Mrs. Robert K. Russell, Pittsburgh, Pa. By Mrs. R. J. Brown.
106. Bertha Uffleman, Oakdale, Pa. By Loyal Daughters Bible Class.
107. Mrs. Freda Harper, McKees Rocks, Pa. By Willing Workers Bible Class.
108. Mrs. Frank McEwen, Woodville, Pa. By Rev. and Mrs. Ramsey, Mr. and Mrs. Yoder and Mr. and Mrs. R. W. Henderson.
109. Mrs. C. T. McNary, Wilmerding, Pa. By her husband and children.
110. Lida Dumm, New Kensington, Pa. By Mrs. W. L. Hankey.
111. Mrs. W. J. Camlin, Scottdale, Pa. By Rev. and Mrs. E. L. Ralston.
112. Mrs. Gertrude Court, New Alexandria, Pa. By Nora Dornon.
113. Mrs. John R. Doig, Erie, Pa. By King's Daughters Y.W.M.S.
114. Mrs. F. P. Reed, Greenville, Pa. By her daughter, Mary.
115. Mrs. Beatrice Miller, Bolivar, Pa. By her sister, Mrs. Oliver Henderson.
116. Hazel Stephens, Philadelphia, Pa.
117. Mrs. Martha Hulton, Philadelphia, Pa. By Emma Kilgus.
118. Mrs. Florence Hulton, Philadelphia, Pa. By Emma Kilgus.
119. Mrs. Louis Spealler, Philadelphia, Pa. By Bertha and Lillian Kilgus and Mrs. James Watson.
120. Mrs. P. Molter, Philadelphia, Pa. By Mrs. L. R. Free, Mrs. N. Boyd and Mrs. G. Weaver.
121. Mrs. James Wilson, Philadelphia, Pa. By Mrs. Joseph Kraemer and Mrs. John McClure.
122. Mrs. William Wilson, Philadelphia, Pa. By Mrs. Robert Killough.
123. Elizabeth Brunt Graham, Philadelphia, Pa.
124. Flora C. Ainsworth, Drexel Hill, Pa. By the W. M. S.
125. Mrs. Helen Locher, Philadelphia, Pa. By Mrs. Kochersperger.
126. Mrs. Barbara Moseley, Goldfield, Ia. By the Ellen McLaughlin Circle.
127. Betty G. Keith, Goldfield, Ia. By the Ellen McLaughlin Circle.
128. Mrs. Wm. W. Johnson, Newton, Ia. By friends, Mr. and Mrs. Geo. E. Campbell.
129. Lillian B. Miller, Newton, Ia. By friends, Mr. and Mrs. Tim J. Campbell.

130. Mrs. Blanche W. Christesen, Newton, Ia. By Lillian B. Miller.
131. Mrs. James Wilson, Newton, Ia. By Lillian B. Miller.
132. Mrs. James A. MacDonald, Monroe, Ia. By the Westminster Missionary Circle.
133. Mary L. Miller, In Memoriam. By her sister, Lillian B. Miller.
134. Mrs. George H. Warner, In Memoriam. By her sister, Lillian B. Miller.
135. Mrs. Charles H. McLaughlin, Putnam Station, N. Y.
136. Mrs. Carl O. Dobbins, Coulterville, Ill. By the W. M. S.
137. Emma Williams, St. Louis, Mo. By Second St. Louis W. M. S.
138. Mr. James Boyle, Oakdale, Ill. By Olive Boyle.
139. Mrs. George Letson, St. Louis, Mo.
140. Mrs. P. J. Kenny, Swissvale, Pa. By a friend.
141. Edith Cummings, Pittsburgh, Pa. By Mrs. R. E. Noble.
142. Ruth Christy, Pittsburgh, Pa. By her family.
143. Virginia R. Brown, Pittsburgh, Pa.
144. Mrs. J. H. Jameson, Pittsburgh, Pa. By friends.
145. Mrs. O. Brannan, McDonald, Pa. By Nova Masquelier.
146. Mrs. A. H. Shaekly, McDonald, Pa.
147. Mrs. B. Frank Smith, Pittsburgh, Pa.
148. Mary J. McCune, Edgewood, Pa. By Edith Elliott.
149. Mrs. R. W. Treharne, Pittsburgh, Pa. By a friend.
150. Jean Criswell, Pittsburgh, Pa.
151. Margaret Upstill, Pittsburgh, Pa.
152. Mrs. Laura Renziehausen, Pittsburgh, Pa. By Harriett Milholland.
153. Mrs. M. E. Treat, Carnegie, Pa. By Mary Patton.
154. Mrs. Lee Jordan, Carnegie, Pa. By Mary Patton.
155. Mrs. William Daugherty, Carnegie, Pa. By Mary Patton.
156. Mrs. John G. Lawrence, In Memoriam. By her husband, J. G. Lawrence, and sister, Mrs. T. T. Newhams, Pittsburgh, Pa.
157. Mrs. Marian Hemp Mellor, Pittsburgh, Pa.
By her son, Walter Cook Mellor.
158. Helen M. Simmen, Pittsburgh, Pa. By her mother, Mrs. Rose Simmen.
159. Mrs. Charles Merwin, Jr., Riverdale, N. Y. By Mrs. G. A. Quay.
160. Mrs. John Conley, East Palestine, O. By Mrs. J. T. Vorhis.
161. Mrs. Paul Beighley, Eighty Four, Pa. By a friend.
162. Mrs. J. O. Collins, Cleveland, O. By her husband.
163. Mrs. Phillip Reed, Youngstown, O. By her husband.
164. Wilma Mintier, Cuyahoga Falls, O. By the Jane Smith M. S.
165. Mrs. H. C. Johnston, Sebring, O. By the W. M. S.
166. Mrs. Winifred Johnson, Sebring, O. By the W. M. S.
167. Mrs. Helen Ekey, Warren, O. By a friend.
168. Mrs. Charles Glover, Columbus, O. By her aunt, Mrs. Fred Bunn.
169. Mrs. Thomas R. Scott, Youngstown, O. By her husband.
170. Mrs. George Critchlow, Youngstown, O. By Dr. and Mrs. W. P. Wiegering.
171. Mrs. John Kennedy, Youngstown, O. By Dr. and Mrs. W. P. Wiegering.
172. Mrs. George Arnold, Youngstown, O. By Dr. and Mrs. W. P. Wiegering.
173. Sarah Millar, Youngstown, O.
174. Mrs. C. A. Marsteller, Youngstown, O. By Mrs. E. L. Ewing and Mrs. C. V. Wasser.
175. Mrs. Hugh Brown, Youngstown, O. By Mr. and Mrs. Earl Blair.
176. Mrs. A. J. Gillespie, Youngstown, O. By a friend.
177. Mrs. Jessie George, Los Angeles, Calif. By the W. M. S.
178. Mrs. Leila Harkcom, Los Angeles, Calif. By the Alteris Society.
179. Hattie Sutphen, Long Beach, Calif. By King's Daughters Society.
180. Alvina Buchert, Long Beach, Calif. By King's Daughters Society.
181. Mrs. O. P. Giffen, Long Beach, Calif. By King's Daughters Society.
182. Mrs. Mary Kenney, Los Angeles, Calif. By Lois Kingan Bible Class.
183. Mrs. Florence Lawson, Los Angeles, Calif. By Lois Kingan Bible Class.
184. Bernice McDonald, Los Angeles, Calif. By Lois Kingan Bible Class.
185. Mrs. E. Roy Shirey, Los Angeles, Calif. By Fanny Petrie.
186. Martha Thompson, Los Angeles, Calif. By the Misses Grace E. and Venna O. Finney.

187. Marietta Hamilton, Los Angeles, Calif. By a friend.

188. Mrs. Berdiena Wolcott, Los Angeles, Calif. By Mrs. T. B. McNary.

189. Mary Isabelle Brown, Alhambra, Calif. By the Fidelian Society.

190. Mrs. N. J. Kuriger, Riverside, Calif. By the W. M. S.

191. Mrs. Ruth T. Harris, Riverside, Calif. By the Y. W. M. S.

192. Eva Marshall, Long Beach, Calif. By Santa Ana Y. W. M. S.

193. Marjorie Faught, R. N., Philadelphia, Pa. By Ida Woods.

194. Nancy Kuhn, Whittier, Calif. By Lida Armstrong.

195. Mrs. Martha Mitchell, Puente, Calif. By Lida Armstrong.

196. Mrs. Bertha Anderson, Canton, O. By Mrs. John Quinn.

197. Josephine Creigton, Tiffin, O. By Mrs. John Barnett.

198. Mrs. Ralph George, Canton, O. By the Florence and Anna Tomaseck Society, First Church.

199. Mrs. J. Charles Stilley, Homestead, Pa. By a friend.

200. Mrs. William Krotz, McKeesport, Pa. By a friend.

201. Mrs. J. C. Challener, McKeesport, Pa. By a friend.

202. Mrs. Myra McElroy, McKeesport, Pa. By a friend.

203. Mrs. W. C. Rippel, Monongahela, Pa. By Mrs. S. A. Bryce.

204. Mrs. Ed. Rowley, New Kensington, Pa. By Life members of Y. W. M. S. of Parnassus U. P. Church.

205. Mrs. Joseph Plows, New Kensington, Pa. By Eleanor McElroy.

206. Mrs. Donald Hankey, New Kensington, Pa. By a friend.

207. Grace Anderson, New Kensington, Pa. By a friend.

208. Mrs. Frank Valentine, New Kensington, Pa. By a friend.

209. Bryce G. Wallace, North Braddock, Pa. By his mother.

210. Mrs. William A. Minteer, East McKeesport, Pa. By a friend.

211. Mrs. Isabel Johnston, Versailles, Pa. By her friend, Elizabeth K. McPherson.

212. Betty W. Toddie, North Braddock, Pa.

213. Guy D. Wallace, Jr., Braddock, Pa. By his sister, Mary Wallace.

214. Helen S. Toddie, Braddock, Pa.

215. Dr. S. Elizabeth McFetridge Wanger, Shepherdstown, W. Va. By her aunt, Mrs. Hannah R. Johnson.

216. Mrs. William C. Wright, Buffalo, N. Y. By Women's Association of North Park Church.

217. Mrs. Maude House, Buffalo, N. Y. By Young Women's Auxiliary of First Church.

218. Laura Reynolds, Sangla Hill, India. By Women's Association of Kenmore, N. Y., Church.

219. Mrs. R. L. Haskell, Cleveland Heights, O. By W. M. S., Washington Blvd.

220. Mrs. Richard Myers, Cleveland Heights, O. By W. M. S., Washington Blvd.

221. Mrs. Vance Patterson, Buffalo, N. Y. By Mrs. J. C. H. Maxwell.

222. Mrs. Arthur Witherspoon, Washington, Pa. By a friend.

223. In Memory of King's Creek Church, Chartiers Presbytery. By Anna M. Crouse.

224. Janet P. Moulton, Washington, Pa. By Y. W. M. S., First Church.

225. Mrs. H. H. Brownlee, Claysville, Pa. By her husband.

226. Mrs. Roy Thompson, Rea, Pa. By her husband.

227. Mary Sante, Washington, Pa.

228. Mrs. J. P. Pritchard, Washington, Pa.

229. Mrs. J. Stewart Cullen, Houston, Pa. By her aunt, Mrs. Jennie Reed.

230. Mrs. John C. Miller, Canonsburg, Pa. By her daughter, Mrs. Robert Dinsmore.

231. Mrs. John L. Post, Avella, Pa.

232. Gertrude Wilson, Taylorstown, Pa. By Sara Knox and Vera K. Stine.

233. Mrs. William H. Herb, Philadelphia, Pa.

234. Mrs. Anna Kochersperger, Philadelphia, Pa. By Mrs. E. J. Graham.

235. Irene Colestock, Philadelphia, Pa. By Mrs. E. J. Graham.

236. Sarah Rebecca Kite, Wilmington, Del. By the Margaret Robinson Bible Class.

237. Bessie L. Taylor, Wilmington, Del. By Willing Workers' Class.

238. Catharine L. Nunviller, Wilmington, Del. By the Willing Workers' Class.

239. Anna Corbet, Wilmington, Del. By the Margaret Robinson Bible Class.

240. Mrs. Paul Gamble, Sharon, Pa. By the Y. W. M. S.

241. Mrs. .R N. Dickey, New Wilmington, Pa. By a friend.

242. Mrs. Joseph Brownlee, Dayton, Pa. By Mrs. W. C. Brownlee.

243. Mrs. Annadell Douglas Wells, Los Angeles, Calif. By her aunt, Mrs. Maud E. Fergus.

244. Mrs. Genevieve White, Topeka, Kans. By Ona Tweedy.

245. Mrs. Rose Jones, Detroit, Mich. By Mrs. James Warren.

246. Mrs. Alice Hayse, Detroit, Mich. By the Society.

247. Mrs. George Palmer, Detroit, Mich. By friends.

248. Margaret Yates, Detroit, Mich.

249. Laura B. Smith, Pueblo, Colo. By the Queen Esther Society.

250. Mrs. Louise H. Usher, Denver, Colo. By her mother, Mrs. J. W. Hurd.

251. Mrs. Abbie M. Shaw, Denver, Colo. By Mrs. A. A. Harper.

252. Margaret House, Denver, Colo. By Pauline Webb.

253. Mrs. L. C. Garman, Torrington, Wyo. By the Women's Missionary Society.

254. Elizabeth McGregor, Princeton, Ind. By her brother, James R. McGregor.

255. Mrs. F. B. Unthank, Princeton, Ind. By the Maria Blair Y. W. M. S.

256. Mrs. Harry McConnell, Monmouth, Ill. By her mother, Mrs. M. R. Gallaugher.

257. Mrs. O. L. Azdell, Little York, Ill. By Cedar Creek W. M. S.

258. Mrs. Willis Virtue, Davenport, Ia. By the W. M. S.

259. Helen Brownlee, Little York, Ill. By Mrs. H. L. Martin.

260. Mrs. Cecil L. Waugh, Little York, Ill. By Mrs. F. M. Barrows.

261. Mrs. Adam Will, Seattle, Wash. By friends in First Church.

262. Mrs. O. P. Shaub, Tacoma, Wash. By Women's Missionary Society of First Church, Tacoma.

263. Mrs. John Wilson, Jr., Spokane, Wash. By Third Church Missionary Society.

264. Mrs. Victor Graff, Spokane, Wash. By Second Church Missionary Society.

265. Mrs. Elizabeth Pollock, Central Falls, R. I. By the Edith Martin Missionary Society .

266. Mrs. Harmke Buma, Whitinsville, Mass. By the W. M. S.

267. Mrs. Jennie Gibson, Whitinsville, Mass. By the W. M. S.

268. Mrs. P. L. Smith, Pittsburgh, Pa. By friends.

269. Mrs. Elmer B. Hankey, Pittsburgh, Pa. By her husband.

270. Mrs. Alice McMunn, Lore City, O. By Dr. and Mrs. W. R. McMunn.

271. Mrs. C. P. Ritchie, Pittsburgh, Pa. By Rev. and Mrs. W. V. Ritchie.

272. Mrs. Mary McCullough, Pittsburgh, Pa.

273. Mrs. Harris Mochel, Pittsburgh, Pa.

274. Mrs. Andrew D. Meanor, Pittsburgh, Pa .

275. Millie Mack, Pittsburgh, Pa.

276. Mrs. Charles Liddel, Pittsburgh, Pa.

277. Dorothy Smithyman, Pittsburgh, Pa.

278. Mrs. M. DeWitt Safford, Pittsburgh, Pa. By Mrs. R. N. Grier and Mrs. Margaret Stewart.

279. Mrs. H. L. Fullerton, Pittsburgh, Pa. By Mrs. J. S. Dodds, in memory of their mother.

280. Mrs. William Boocock, Swissvale, Pa. By a friend.

281. Mrs. J. D. Henderson, Monmouth, Ill. By West Side W. M. S.

282. Emma Rodgers, Monmouth, Ill. By West Side Eva D. Huey Y. W. M. S.

283. Mrs. Arminta Cowden Caldwell, Monmouth, Ill. By Alice Winbigler in memory of her sister, Julia Winbigler.

284. Mrs. Alta Van Riper, Kirkwood, Ill. By the W. M. S.

285. Margaret Gummerson, Monmouth, Ill. By Mary Hanna W. M. S., First Church.

286. Mrs. J. B. Peterkin, Portland, Ore. By her family and friends.

287. Mrs. Eva Zurbuchen, Simnasho, Ore, By the Glencullen W. M. S.

288. Mrs. Hugh P. Liggett, Johnstown, Pa.

289. Mrs. Georgina Hammond, Detroit, Mich.

290. Mrs. Bertha Baker, Detroit, Mich. By a friend.

291. Margaret Anderson, Berkeley, Calif. By a friend.

292. Naomi Van Cleve, Oakland, Calif. By a friend.

293. Betty Hammond, Oakland, Calif.

294. Mrs. Martha E. Walters, In Memoriam. By her husband.

295. Dr. Ruby E. Ayres, San Francisco, Calif. By Mrs. Annie B. Joseph.

296. Mrs. Percy Robinson, San Francisco, Calif. By a friend.

297. Mrs. Mildred R. Jeffery, Fresno, Calif. By Vera Robb.

298. Mrs. Herbert Archibald, Salinas, Calif. By Mrs. K. C. Archibald.

299. Venna Patterson, Minia, Egypt. By the W .M. S., Nampa, Idaho.

300. Mrs. Alma Anderson, Bloomville, N.Y. By the W. M. S.

301. Mrs. James W. Chisholm, New Kingston, N. Y. By two friends.

302. Mrs. John Little, De Lancey, N. Y. By the Cabin Hill W. M. S.

303. Edna Stevens, De Lancey, N. Y. By the Cabin Hill W. M. S.

304. Mrs. Ella Frazier, Cobleskill, N. Y. By the Davenport W. M. S.

305. Mrs. Dora Porter, Davenport, N. Y. By the Davenport W. M. S.

306. Mrs. Fannie J. Hillis, Davenport, N.Y. By the Davenport W. M. S.

307. Agnes T. Douglas, Davenport, N. Y. By Mrs. Bertha Rowland.

308. Mrs. Helen Burgin, Bovina Center, N. Y. By friends.

309. Mrs. William Hughes, Oneonta, N. Y. By friends.

310. Sophia Mitchell, Oneonta, N. Y. By friends.

311. Mrs. W. S. Fowler, De Lancey, N. Y. By the Emma Dean Anderson Society.

312. Mrs. H. L. Newkirk, De Lancey, N. Y. By the Emma Dean Anderson Society.

313. Mrs. Cecil W. Mackon, Providence, R. I. By the W. M. S.

314. Mrs. Minnie Forrester, Avalon, Pa. By a friend.

315. Ruth Staud, Pittsburgh, Pa. By friends.

316. Mrs. Fred Yessell, Millvale, Pa. By a friend.

317. Mrs. Harry Gausman, Pittsburgh, Pa.

318. Mrs. Nettie Wigley, Pittsburgh, Pa.

319. Mrs. Jessie Hughes, Aspinwall, Pa.

320. Mrs. William T. Campbell, Pittsburgh, Pa. By her husband.

321. Mrs. Elmer Lawson, Springdale, Pa.

322. Mrs. Elliott Kennedy, Springdale, Pa. By a friend.

323. Mrs. William H. Lawrence, Bellevue, Pa. By Mrs. C. M. Kefover.

324. Katherine R. Barbin, Bellevue, Pa. By Mrs. Stewart Glover.

325. Edith Ray Nelson, Pittsburgh, Pa.

326. Mrs. Anna J. Lytle, Oakdale, Pa. By Rev. and Mrs. W. A. Hadden.

327. Mrs. Jessie O. Shriver, Pittsburgh, Pa By Margaret McCance.

328. Mrs. Oscar G. McQuiston, Ellwood City, Pa. By friends.

329. Mrs. Alvin E. Young, Aliquippa, Pa. By her husband.

330. Mrs. Florence W. Kennedy, Aliquippa, Pa. By Elizabeth M. Moore.

331. Mrs. Geraldine Stokes, Aliquippa, Pa. By Elizabeth M. Moore.

332. Mrs. Rosa Carr, Ezel, Ky.

333. Mrs. Dema Gilley, Ezel, Ky. By the Ezel Missionary Society.

334. Mrs. Mary E. Cooke, Chicago, Ill.

335. Mrs. James Miller, Chicago(Ill.

336. Mrs. W. E. Elrick, Calumet City, Ill.

337. Mrs. Margaret Truelson, Chicago, Ill.

338. Mrs. Carrie Cartwright, McKeesport, Pa. By a friend.

339. Mrs. Mary Barr, Elizabeth, Pa. By Millicent and Norma Nevin.

340. Margaret L. McAra, In Memoriam. By her nieces, Jessie and Alice McAra, of Bellefontaine, O.

341. Mr. and Mrs. J. A. Gordon and Mr. and Mrs. A. M. Wallace, In Memoriam. By Rev. and Mrs. J. H. T. Gordon of Huntsville, O., in memory of their parents.

342. Mrs. Eva Thompson, Butler, Pa. By her daughter, Mrs. Eleanor Zigler.

343. John S. Jamison, In Memoriam. By Mrs. Harriet A. Jamison, Karns City, Pa.

344. Esther Perry, Harrisville, Pa. By the Grace Braham Circle.

345. Mr. R. E. English, Grove City, Pa. By Mrs. R. E. English.

346. Mrs. Frank Graham, Grove City, Pa. By the Enterprise Mission Circle.

347. Letitia Barnes, Mercer, Pa. By the Alice Dodds M. S., Grove City.

348. Mrs. Charles Struthers, Grove City, Pa. By the Alice Dodds M. S.

349. Ida Cochran, Grove City, Pa. By Charles Eakin.

350. Delia Jane McConnell, Grove City, Pa. By Springfield W. M. S.

351. Mrs. Nannie Davis, Grove City, Pa. By Ebenezer W. M. S.

352. Mrs. James Dunn, Butler, Pa. By Jean Black Circle, 2nd Church.

353. Etta Brown, Butler, Pa. By a friend in First Church.

354. Mrs. Robert L. Kennedy, Butler, Pa. By her nieces, Bess K. Wick and Mary E. Kennedy.

355. Eleanor Barnes, Grove City, Pa.

356. Mrs. J. B. Wallace, Grove City, Pa. By a friend.

357. Lillian Gamble, Butler, Pa. By Dr. and Mrs. S. C. Gamble.

358. Mrs. Hattie Jamison, Butler, Pa. By Mrs. H. S. Travis, a friend.

359. Mrs. J. N. Riddle, Butler, Pa. By her husband.

360. Mrs. Alexander Will, Denison, Kans. By her family.

361. Mrs. E. H. Pollock, Schenectady, N.Y.

362. Mrs. J. R. Hope, Barberton, O. By her husband.

363 Mrs. Walter Ruff, Barberton, O. By the W. M. S.

364. Mrs. H. J. Noble, Cleveland, O. By Jennie D. Ross.

365. Mrs. Elizabeth Donnan, Piffard, N. Y. By Mrs. Blanche Stewart.

366. Mrs. Avery C. Wolfe, Lakeview, N. Y. By Wanakah W. M. S.

367. Mrs. N. E. Case, St. Louis, Mo.

368. Emily Ashman, Steubenville, O. By Mr. L. P. Reeder in memory of Mrs. L. P. Reeder.

369. Genevieve Cochran, Plumville, Pa.

370. Maude Stuchul, Plumville, Pa.

371. Mabel Lukehart, Plumville, Pa.

372. Mrs. Vira M. Powers, Templeton, Pa.

373. Mrs. Mel Reed, Leechburg, Pa. By her daughter, Mrs. W. U. Knappenburger, and family.

374. Mrs. S. J. McMains, Leechburg, Pa. By her daughter, Eleanor Norris.

375. Mrs. Lida McConagha, New Concord, O. By her daughters, Mabel and Iva.

376. Mrs. C. E. Glover, Columbus, O. By Mrs. J. O. Welch.

377. Mrs. Frank Livingston, Columbus, O. By the Margueritha Buchanan Circle.

378. Mrs. J. B. Worley, Cadiz, O. By a friend.

379. Mrs. A. E. Courtney, Mansfield, O. By her husband.

380. Grace Courtney, Mansfield, O. By her sisters, Katherine and Flossie.

381. Mrs. Fulton Simpson, Indiana, Pa. By Belle Simpson.

382. Mrs. Matthew H. Bruce, Indiana, Pa. By Mr. and Mrs. Robert M. Fisher.

383. Mrs. R. E. McCleary, Bellefontaine, O. By friends.

384. Mrs. J. T. Donaldson, Ben Avon, Pa. By Mrs. H. H. McKee.

385. Mrs. Catherine Lamb, Pittsburgh, Pa. By the Ben Avon W. M. S.

386. Mrs. William H. Neebe, Aurora, Ill. By her sister, Anne J. Collins.

387. Jane Patterson, Gibsonia, Pa. By Deer Creek Y. W. M. S.

388. Mrs. Thayer Howells, Pittsburgh, Pa. By the Calvary Memorial W. M. S.

389. Mrs. Harry Jackson, Pittsburgh, Pa. By her family.

LIFE DIRECTORSHIPS
$300.00 Each

3. Susie A. Young, In memoriam. By her sister, (Mrs. A. F.) Jane E. Brown, Paullina, Iowa.

4. Mrs. John C. Heinrich, Chicago, Ill. By Women's Missionary Society, 1st Church, Braddock, Pa.

PRAYER, 1941

From air, and land, and sea,
Father of all, in brotherhood we pray!
Dark is the night and difficult the way.
From village church, from isolated place,
From vast cathedral, men of every race,
We cry to Thee!

Thy succour send,
And give us patience, Lord, and make us strong
To seek the Holy Grail, to right the wrong.
As flowers in summer gardens scent the air
Rises the incense of united prayer.
"Thy children, Lord, defend."

—*Evelina San Garde*, in the *British Weekly*.

Young Women's Department *including* Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

A NEW YEAR THOUGHT

"I expect to pass through this world
but once.
Anything, therefore, that I can do,
Let me do it now.
Let me not defer or neglect it,
For I shall not pass this way again."

YOUNG WOMEN'S SPECIAL FUND

1931—	$1573.60	1937—	$908.00
1932—	1209.50	1938—	801.35
1933—	995.00	1939—	615.00
1934—	704.00	1940—	585.00
1935—	923.00	1941—	700.00
1936—	795.00		

Just to glance over this list of figures gives an idea of the present need of this fund. It is well to keep in mind that the pledge for this fund is $8,000.00 *annually. Receipts* for *January through March* should be $7,300.00!

This past year the pledge fell short of the goal. To be exact, the full amount realized in 1940 was *short* of the *goal* just $1,888.50! We are sure that the members of young women's societies and girls' circles want a better record this year. No one wants some other department to pay obligations belonging only to the Young Women's Department. This is February 1. Societies have all of February and March to make the annual pledge complete.

NEW SOCIETY

Oregon Presbyterial — 1st Portland Young Women's Society—Pres., Miss Doris Young. This society is very small as to numbers—only four charter members. Each member has an office. The correspondent said that the girls have already had missionaries speak to them and seem to be much interested.

Word has come of other new organizations, but the facts have not yet come in for publication. Please do not delay sending in information.

THE INGROWN LIFE

There are other designations for this type of life. Sometimes it is known as narrow or self-centered or selfish or clannish. It is one of a narrow horizon. It cannot be counted on to understand the difficulties or problems or sorrows of others. It may include the immediate family, but surely not any outsiders. Most likely this kind of life sees itself primarily. Such a life is no blessing to any one, not even to self, for the selfish life cannot please God, hence cannot be happy.

An ingrown nail may cause very serious damage to its owner. Some of our readers may have experienced the pain of it, so are aware of the implications herein expressed!

We well know that no one is perfect and all are in the learning class. Selfishness is much to be deplored, but how grateful we are that it can be eradicated. Ingrown troubles can be cut out and the sore treated so that health may be found. To undertake some unselfish service is a sure way to help an ingrown life to begin to grow out. The missionary society has been a real factor in curbing narrowness, even eliminating it entirely. When the average person really knows of the needs of others, the springs of interest and mercy begin to fill up and to flow out for the refreshment of others.

There is an increasing need for a broadening of sympathy these days when so many are living in the midst of scarcity and anguish and uncertainty,—yes, and of war. This should tend to open the most closed life to generous living. Do we comprehend just what it means to live in America? Do we value our liberty which is so rare these days? Do we value the privilege of missionary society work,—of giving the Good News to those who need it?

If there are those who have no interest in others even though their names are on the church roll, we just have to conclude that not all have the same viewpoint, the outlook of some is very restricted,—purposely so or otherwise. Their lives are ingrown whether they will them so or not.

We are told that the old Arabs used to say that there are four kinds of people and only four:

"Those who know not and know not that they know not,—
These are the foolish.
Those who know not and know that they know not,—
These are the simple.
Those who know and know not what they know,—
These are asleep.
And those who know and know they know.—
These are the wise."

All but the last class seem to be very little concerned for others, they lack conviction. May the numbers of ingrown lives become fewer and fewer and those who are missionary-minded increase immeasurably. The growth of the kingdom will thus be assured.

THIS, THAT, AND THE OTHER SOCIETY PROGRAM

Guthrie, Oklahoma, Lottie Adair Circle has sent in its 1940-41 year book. The topic for the year as stated, "Our Family Tree." A cut-out Mission Tree occupies a central position in the front cover,—this in green.

The society has a project for the year,—sewing for Home Missions. The mother-daughter banquet was held just prior to a regular program meeting. The June meeting was a "sunrise breakfast meeting"—5 A.M. It was held on the "Bluffs," the meeting following. July had an all-day sewing and a program. August was a "progressive" party,—four homes involved for the meal, the evening closing after the presentation of the program.

There were other features, but enough has been reported to suggest that the members enjoy their missionary society. They meet every month.

A FINE THANK OFFERING PROGRAM

Mrs. J. H. Cairns of Kansas City, Kansas, reports an unusually fine Thank Offering program.

One week before the offering was taken, members of the Women's Missionary Society and of the Willa

Ramsey Circle and the Juniors presented Mrs. O. H. Milligan's pageant, "Our Song of Thanksgiving."

"The characters in the cast wore Grecian robes in pastel shades and coronets. The Queen carried a bouquet of roses and gladiolas. Altogether the girls made a lovely picture in the spotlights. I believe this presentation stirred up the spirit of gratitude in the hearts of the people."

On Sabbath morning, November 24, the Pastor Rev. Zion Robins delivered the message on the "Major Christian Enterprise." The two societies had an increase of $26 over the Thank Offering of the previous year.

SOME MORE QUESTIONS

1. *The time to hold the meeting—a problem?*

Yes, there are those who would like to form a missionary society, but when can a time be found to suit every possible member?

As to the time, the early part of the week has been found to be more free from community appointments. In many societies, Monday or Tuesday is the chosen day. For girls' groups, different hours have been chosen,—the period following the afternoon session of high school,—4 to 5:30; or, the supper hour, 6 to 7:30; or, 7 to 8:30. Since it is a monthly meeting, it is not asking too much for the girls to give this much time in training for intelligent Christian service. . . . The older age group may find 7:30 or 8 to 10 or 10:30 better hours, since it is made up of business women and young housewives.

Some of our readers may wish to add their word in this matter. We welcome your responses.

2. *Another question — How get society members to read, not only The Womens Missionary Magazine, but other missionary literature?*

All we can do is to offer some suggestions. The Reading Course of the past few years has helped to solve this problem. Many are expressing their appreciation of these selected missionary and devotional books.

Some may be interested in reading short stories as found in leaflet form. In some cases leaflet reading circles have been formed, a certain number of leaflets in sets systematically circulated among those participating.

The Literature Department, 904 Publication Bldg., Pittsburgh, Pa., can supply the material.

3. *Members unwilling to accept office—how overcome this difficulty?*

We feel that this difficulty must be rare, as young women are not easily daunted. They may speak of not feeling qualified, since they have never served in such capacity. But the average young woman may be counted on to do her part if her associates show their faith in her and uphold her in her new job.

If there be a pronounced hesitation to accept responsibility as an officer without any good reason for this attitude, Christian stewardship might be impressed on the recalcitrant person and she might become reconciled to the doing of her duty and at the same time become a real blessing to her society.

4. *Too great difference in age groups?*

Just what did the questioner mean? She may have thought of the teen age group. If only one such organization be in a church, it means the inclusion of the junior and senior high school ages in one group. This wide range has its difficulties. In some churches, there are two groups, one ministering to the junior high girls and one to the senior group.

It might be said that the local church can best care for this matter. For this reason no general ruling has

been made. Each church should study its needs and give fair treatment to all concerned, keeping in mind the great importance of missionary training for all Christians.

5. *How make programs interesting when the membership is limited in numbers?*

Just what is a small group? Is it ten, twelve, fifteen, twenty? Suppose the number be fifteen, the society might divide into three groups, each group to be responsible for one-third of the programs,—that is, to present the topics of the special evenings.

Variation of presentation will be possible if each young woman in each group will give freely of her talent. There is no magic wand to insure a good program by simply waving the wand, then sitting back to see something happen! Just a common program put on in an uncommon way will solve your problem. If any one has a solution, the result of experience, please pass it on for the use of others.

6. *Difficult to get young women to understand the meaning of stewardship?*

A steward is one invested with the possession of another's property. Let us hear what God says in His Word about it. We brought nothing into the world. All we have that is good has come from God. See I Tim. 6:7. The faithful steward is the one commended. See I Cor. 4:1,2. We belong to God, the temples of the Holy Ghost. See I Cor. 3:16; 6:19. We have been bought with a price, hence not our own. See I Cor. 6:20.

Why not present to girls and young women who are uncertain of or unconvinced of their place in the kingdom, who are somewhat unwilling to be factors in missionary society work, the privilege of stewardship. "Saved to serve" might well be the motto of every Christian girl and young woman.

ROADS OF WEST CHINA

By Belle Chapman Morrill, Girard, Ohio

East runs the road of terror and flight
That weary exiles took
From the sacred graves and the burning homes,
With never a backward look.

South lies the road of the friendly ships,
Linked with a world of trade,
Till the fearful neighbor blocked the path
With a bloody barricade.

West winds the road of a thousand hands,
Crushing the stubborn rock,
Only to find their open door
Closed with a war-forged lock.

North goes the ancient camel trail,
Bearer of silk and tea,
Where only the trucks of the Soviet star
Answer a nation's plea.

But the upward path no man can bar
Where the faithful walk dry-shod,
The road that leads from the heart of man
To the soul of a living God.

Girls' Circle Program

MRS. W. M. JACKSON, 501 North Fourth st., Clear Lake, Iowa

CHINA

This program is based on "Stand by for China" by Poteat. Send to Literature Department. If possible use this splendid book in a Mission Study class, chapter by chapter. Secure also, "Course on China for Senior and Young People."

WORSHIP PERIOD.

QUIET MUSIC. Solo, hymn "I Would Be True" (a song much loved by Chinese Christian youth.)

LEADER: "Always in everything let there be reverence." (Confucius).

RESPONSE (audience) (Psa. 117).

SONG "His Tender Mercy" B. S. H. No. 127.

LEADER quotes (Psa. 107:8).

RESPONSE (Acts 17:24, 26, 27).

LEADER: "God is with you, have no doubts in your heart." (Confucius)

RESPONSE (Psa. 23:1).

LEADER: "Those who aspire to greatness must humble themselves."

RESPONSE (Matt. 2:26, 27).

LEADER: "True goodness is like water, in that it benefits everything and harms nothing. It is closely kin to the Supreme." (Taoism).

RESPONSE (Jas. 3:17, 18).

LEADER: "To see what is right and not to do it is want of courage." (Confucius).

RESPONSE (I Cor. 16:12).

LEADER: "Weapons even when victorious are not blessed among tools. He who rejoices at victory, enjoys the killing of men, and he who enjoys the killing of men cannot hold the kingdom. (Lao-tse. Chinese Philosopher).

RESPONSE Jesus said (Matt. 5:6).

REPEAT IN UNISON:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

PRAYER: (definite prayer in China).

LEADER of Meeting:

I. From Chapter I give something of family life; walls, and language, why so difficult? Place characters and meanings on blackboard. (pages 14-20) Speak of Morrison's work of translation from Chapter 3, closing with page 54.

II. Have story of Tseng Poa Swen told (pages 66-71).

III. A dramatization. Have chairs arranged in a group.

LEADER ANNOUNCES. We are to have the wonderful privilege tonight of "listening in" on a notable conversation.

Madame Chiang Kai-shek has as her guests Drs. Wang and Mary Stone famous Chinese lady physicians. Also Mrs. Chu, noted for her interest in orphans and homeless children.

DR. WANG: Oh this war! isn't it fine we know better now how to care for the wounded and how to prevent the spread of disease? I was reading lately of how our old doctors used to slip an ivory image of a woman, behind the curtains to their women patients, telling them to place their finger on the exact spot on the image where they felt pain. What changes! God bless the memory of Peter Parker, the first medical missionary to come to China who soon had our first missionary society at work. He surely had a hard time, but his reputation jumped by leaps when he successfully removed a tumor from the face of a thirteen-year-old girl. I believe I have felt changed conditions most though, on the opening days of

Shanghai University. My office would swarm with the thousand boys and girls receiving inoculations against typhoid and cholera. No fear, no foolish superstitions shown, by any of them.

MRS. CHU: "You all know of the prevalence of eye troubles and the dreadful condition of the blind in the past. You have probably heard the Glee Club of the School for the Blind in Shangai? (Turns to Dr. Wang). They sing so well, all reading in Braille. I have heard this is one of the most popular organizations in Shangai. How much we owe to their missionary teachers!

DR. WANG: How much we owe to all our missionaries, past and present, medical and evangelistic.

DR. MARY STONE: I have never been able to separate the two lines of work. When I graduated in America and came home to China to practice, I felt I must teach of Jesus as the Saviour of souls just as I healed their bodies and in all these years wherever my work has been I've been able to keep up that plan. You probably know that in our Hospital and Nurses training school in Shangai, we have our own church and Bible training classes. Speaking of changes. What a pull we have had to secure trained girl nurses. How long old age customs held them back, even after the girls had seen Western girls nursing in the hospitals and were anxious to learn. I'll never forget the response when we asked for our first probationers. One hospital asked for twelve and forty applied. Now nursing is an honored profession and we have one hundred and thirty-five nurses training schools.

MRS. CHU: I felt so sad to know your husband's hospital for insane had been bombed. Was it entirely destroyed?

DR. WANG: Oh yes, it was. Dr. Lai had founded that you know—a great boon for China. For several months, afterward, he served as the Superintendent of an emergency hospital in Shangai, but as war moved to the interior, he was asked to have charge of Public Health Service in the district of Kwangtung. His first work was fighting an epidemic of cholera.

MADAME CHIANG: Dr. Lai's spirit is prophetic of a new Chinese medical profession that is coming into being. All products of mission schools. (con from last paragraph—page 101 and 102). No words could sufficiently express our debt of gratitude to the missionary body all over China, who have been a help to the distressed and the best of friends to hundreds of thousands of refugees. I was distressed over the bombing of the beautiful orphanage, Mrs. Chu. I'll always remember how well you managed it. Perhaps the others never saw it.

MRS. CHU: The Minister of Railways established this home for abandoned and orphaned children in his native village near Shangai. The buildings were Western style and so commodious, lovely landscaping and fruit trees set out. At one time we had two hundred babies less than four months old. We had our own church services. My daughter was studying at the University and at home to help with the music. Then came the war. I can't bring myself to speak of those days. Ere long all those able for the trip were being carried inland. My daughter and I came to Changsha. My daughter married the General Secretary of the Y. M. C. A. there and I was proctor in the nursing school in the Yale-in-China hospital. As you know now, I am privileged to help with children's homes under Madame's direction. There are many helpless children in the war one. If only we can care for them and train them to stand for what is right and good how much it will mean for the future of China.

DR. STONE: We already owe so much to the youth of China and we

have thousands of educated young people who are determined to carry on until China is free. It is hard to realize we are building a new nation in the midst of war. China was never so united as now.

MADAME CHIANG: Do you not feel the plan to keep our students in school is good? Of course they represent only one tenth of one per cent of our population, but they will be such great help in the reconstruction period. Dr. Sun Yat Sen had many Christian young men in his cabinet. We have lost many fine colleges, fifty-four out of one hundred and fourteen. The University of Nankai at Tientsin, was one of the first. Did you hear what its President, Dr. Chang Po-Ling, said? Some one remarked—"Well, that finishes you and Nankai." He replied—"No, Nankai is not a set of buildings. It is a spirit and where there was one Nankai before, forty will take its place." In this spirit, professors and students have moved to the interior, and have joined with other colleges.

DR. MARY STONE: I was so pleased over the Generalissimo's broadcast, in which he paid tribute to Jesus, saying we must build His Spirit, in the hearts of our people. It seems almost too good to be true that we have two such fine Christian leaders.

MADAME CHIANG: You know my husband was not a Christian when we were married, although I felt he would become one. My mother was distressed about it, but he promised her he would make a thorough study of Christianity and he did, and he was led to accept it. His Bible is his daily companion. He firmly believes the responsibility for saving the world rests on the Christian religion. My mother's prayers have done much for both of us. When Japan seized Manchuria, I was so resentful. I went to mother and said, "Mother you are so powerful in prayer, why don't you pray that God will annihilate Japan by an earthquake or something?" Mother Soong turned her face away for a time, then said,—"When you pray, or ask me to pray, don't insult God's intelligence by asking him to do something unworthy of you, a mortal." I thought and thought of what she said and today I can pray for the Japanese, knowing there must be many of them who suffer because of what their country is doing to China. Old prejudices against Christianity are gone. Christian leaders are sought for service and counsel. I have even heard of several instances where Japanese soldiers have been impressed to some extent at least. (See last paragraph page 163, also gift to pastor page 164). It has strengthened and inspired me to talk to you—and to know you, who like so many others are body and soul behind us. You must be weary, we must retire.

Leader: Close by singing softly "More Love to Thee." No. 235, B. S. H.

CONFUCIUS SAYS:

Behave toward everyone as if receiving a guest.

The very word "forbearance" is precious in the house.

Make happy those who are near and those who are far will come.

Four horses cannot overtake the tongue.

Reading without thought is fruitless and thought without reading is dangerous.

A Message from the Field Secretary

January, 1941, is here and we are started on our way through the new year.

My Christmas gifts are just catching up with me—lovely, useful gifts reminding me of the love of my friends and my relatives—and I wonder again just what Christmas really means to us all: does it mean just the receiving of *gifts*—desired or not as the case may be? (I know one woman, next door neighbor to a fried of mine, who wept and raved because someone gave her *a beautiful Bible* for Christmas. She didn't want a Bible. I wonder if the "good tidings of great joy" had been properly delivered to her?) What do our gifts mean to us: the Great Love from heaven, given as the first Christmas gift—good tidings, a Saviour to save His people from their sins, great joy which shall be to all people?

The Christmas time, with its gifts and its joy, should give us a renewed sense of Christ's great love—a renewed feeling of great personal joy for His personal gift to *us individually*. But if that is all, we but *half* appreciate the gift. The Love is for *all* the world, the great joy for *all* people.

As we go into February, 1941, one-twelfth of the year is gone! Let us look across our world with wonderful joy in our hearts and a great purpose, to see to it so far as we are able that the two-thirds of the world that do not know Him—and therefore lack the great joy and "peace that the world cannot give"—may hear.

Look at our fields in the United States—at our Mountain work, Frenchburg and Ezel. Thank God for the wonderful *fruitage* of those schools and pray that it may ever grow into more perfect, lasting fruit. Look at our work among the Negroes. Thank God that there, too, many sheaves have been gathered for the harvest time. Look at our work in the cities and in our presbyteries, and among our North American Indians. There will be much that will rejoice our hearts. Might there not be *much* more fruit, many more souls, if we were all faithful in prayer for *our missionaries* and *for their work* and in our *gifts* to Him who gave all for us.

Look across the world at Egypt, at India, at The Sudan, at Ethiopia. What will be our joy, and their joy, when we as United Presbyterians and United Presbyterian women lay at His feet more than 68,000 shining sheaves already gathered for Him—living members of His Church, and at least five times that many being harvested.

Look again at Ethiopia. Thank God for the faithful groups in Sayo, in Gore, in Addis Ababa, witnessing for Christ and His love and His power in their lives—though bereft of their missionaries. Look again at Duncan Henry and his family, carrying on alone so far as missionary friends are concerned; and pray that the *c'osed doors there may be opened* in God's time and way.

Read again Don McClure's letter to Dr. Glenn Reed in *The Christian Union Herald*. Let our hearts throb with theirs, with joy unspeakable for forty years of faithful witness; that now the fruit is ready to be gathered, that *the harvest time is here*. Let us thank Him; let us pray:

Our kind Heavenly Father, we do thank Thee for Thy gift to us and for the joy and the peace that we have in Thy Beloved Son—our Saviour, our *Lord, our Master*. We thank Thee that He has thought us, women and children of the United Presbyterian Church, worthy to help in His job of saving the world. We thank Thee for the multitude of men and women, of young people and little children here at home and far away that can

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Statistical and Efficiency Department

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

INFORMATION REGARDING ANNUAL REPORTS

Another Church Year is almost gone and by the end of the month you will be receiving the W.G.M.S Annual Report blanks. For the information of new officers and to clear up misunderstanding the following points need to be emphasized:

Local Society Secretaries should give prompt response to their respective Presbyterial Secretaries in making out complete and accurate reports and in returning them on time, April 5. Delay in this matter may hold up the report of the whole Presbyterial which must reach the Board Secretaries by April 15. It was gratifying to your new Statistical Secretary to get prompt reports from many Presbyterials last year, but some Presbyterial Secretaries were kept in suspense waiting for last-minute reports from societies, some of which were very late. "Circumstances alter cases" and we are ready to excuse unavoidable delays.

According to our Standard a society claims 5 per cent for contributing to the seven departments of work. Last year's statistics show that many societies failed to make this seven-fold division of their offerings.

To receive credit a society must send its money contributions to the Presbyterial Treasurer, who in turn will forward them to the General Treasurer.

Expense Funds include (1) the Presbyterial Expense Fund, (2) the W.G.M.S. Expense Fund and (3) the Isaiah 41:6 Fund, all of which are explained in your Standard of Efficiency. All are important.

If societies wish credit for Life Memberships and Life Directorships in the Statistical Report they should be included in the Annual Report.

In reporting societies inactive or disorganized, please note the following definition of a society: "This group must be organized as a missionary society according to the Constitution provided by the W.G.M.S. for missionary societies. This group must meet at stated times during the year, conduct missionary programs, and contribute to the work for which the W.G.M.S. is responsible." If functioning half the year, count it in the efficiency rating. If a group has fulfilled these conditions for only part of a year and then disbanded it should report, but should be marked "disorganized." If such a group is temporarily inactive for lack of leadership or other good reasons it should be marked "inactive," and should not be counted in efficiency rating.

A group of women or interested persons contributing to the work but not holding meetings and not connected with an organized missionary society should report but should be marked "inactive," and should not be included in making out the rating of efficiency.

New societies should be reported but are not expected to make a society report the first year unless they have been functioning half the year at least.

All societies are urged to give the number of their membership. Quite a few failed to do this last year, so that of the preceding year was quoted. We like to be more accurate.

Last year's report showed considerable misunderstanding about Prayer Circles, Prayer Cycles, and Prayer Groups. A Prayer Circle is a group of women from a missionary society, who meet at least fifteen minutes each month to pray for the work and the workers listed

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Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

EZEL NOTES

Ezel, Kentucky, January 1, 1941. New Year's Day saw Ezel School reopen after a Christmas vacation of ten days. Most of the faculty spent this vacation period in their respective homes in Pennsylvania, Kansas and Missouri. Rev. and Mrs. McFarland remained in Ezel, however, to celebrate Christmas with their church folks here at Ezel and their new "flock" at Frenchburg. All reported a very happy Christmas.

The few days just before Christmas recess were filled with special activities. On Friday morning, December 20th we had one of the best Christmas programs ever presented by our school. The whole school gathered in the church house and enjoyed the musical program presented by the grade school assisted by the music students of the high school under the direction of Miss Billick, who has been directing the music work in our grades this year. As the students left the church each was given a bag of peanuts to enjoy on the way home!

Each home room in Ezel School gave a box of Christmas cheer to some worthy family in our community. The boys and girls brought from home good things to eat, things to wear and perhaps some toys for the children. To these we added some things from our supply of clothing or toys. The Boy Scouts delivered these boxes on Thursday afternoon.

Our afternoon Sabbath Schools had their Christmas programs on December 15th. These folks certainly enjoy a program: both the preparation and the presentation. We had an attendance of 125 at Dan that afternoon. In our little one-room school it was rather hard to find any line between the "audience and the performers!"

The biggest crowd of the year as far as crowds go came to our Christmas Sale on Saturday, the 14th. Over 780 people gathered for that occasion. The sale lasted from 7 o'clock in the morning till nearly 5 o'clock in the evening. At this time we sold our new goods and toys and other Christmas material as well as our used clothing. You ought to have been here to enjoy it.

WEEK OF SPECIAL SERVICES

During the week of December 8th we were spiritually enriched by a week of special services in our Ezel Community Church through the preaching of Rev. George Henderson of West Sunbury, Pennsylvania. These services followed weeks of prayer for their success. Rev. Mr. Henderson also led our Chapel Services in the school that week. On one morning twenty young people made a definite stand for Jesus Christ. We rejoice in this seed well sown.

Our Moderator, Dr. Homer B. Henderson, made us an "unofficial" visit during two days of the same week. Mr. and Mrs. Henderson stopped with us on their way home after preaching in Georgia and visiting in Florida. The Moderator spoke to the students on Monday morning.

THANK YOU ALL

Many friends throughout the church have sent us gifts of clothing and Christmas things during the past few weeks. Others have helped us to pay the bus fare for many worthy students. We have tried to thank you all but fear that we may have missed some of you. If so, will you please receive our heartiest thanks for your goodness in remembering us all.

Wm. A. Heagen, Superintendent

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

NEWS FROM THE ALABAMA FIELD

On December the ninth one of the most destructive fires in the history of our missions was discovered at Camden when the Boys' Dormitory, Vincent Hall, was completely destroyed. The fire occurred between twelve and one o'clock. The children had been out for the noon hour and were just in the midst of the first afternoon classes. Everybody was in the school building except one little boy who was sick in bed. When one of the boys went to the dormitory on an errand, he discovered the fire and gave the alarm. Everyone rushed to the building immediately to do whatever he could and people from the town came up. The fire extinguishers were hurled into the flames, but to no avail. A small hose was used but proved of no service at all against the blaze. The fire which started from the inside spread with alarming quickness, due no doubt to the fact that the building was frame and the wood old and dry. It spread so fast that the boys were able to save practically nothing; they lost everything they had except the clothes they had on. Had the fire occurred when the building was occupied it might have been worse. It was empty except for the one little fellow in the sixth grade. He was asleep and had to be wakened and dragged from the room by some of the larger boys. There was no time to get even his shoes but one of the girls saw his bare feet and gave him a pair of tennis shoes. How the fire started is a mystery, since there was no fire in the building.

People of the community have shown a real concern and Christian spirit and have donated bedding, pillows, shirts and coats and other necessary articles. The boys are all showing a splendid spirit. Those who have a little are sharing with those less fortunate; and the faculty decided to give whatever they had planned for gifts for friends on Christmas to these unfortunate boys. Fourteen boys and four of the men teachers lost everything.

PRAIRIE

The Christmas party for the school children was a joyous occasion. The Women's Missionary Society of Oxford, Ohio, wrapped packages for most of the children. Several other societies sent needed things that were used to good advantage. Money was received to buy candy and fruit, and several families were furnished with needed clothing from packages of used clothing.

A few months ago one of our mothers died leaving five children. Recently the father, with three other men, was drowned in the Alabama River. A relative living near is caring for the children and it was a great pleasure to the mission to assist with clothing and some Christmas cheer.

Seven former pupils of the mission, who are now in college, say the training they received has been of great advantage in their college course.

We wish to express our deep appreciation to all those who have helped in any way by gifts or used clothing and wish them all a Happy New Year.

JUBILEE HOSPITAL, HENDERSON, N. C.

As the year 1940 closes, we look with pride on the record that it has brought much comfort to many suffering, unfortunate people. There have been many accidents from automobile wrecks and the hospital has been a great help in easing pain. We were called to the bedside of a

poor woman suffering with pneumonia. She was lying on a bunk in a tobacco barn, not fit for cattle. It was pathetic to see her so terribly neglected. The nurse helped to make some garments for her; we had never clothed so large a patient before. She is doing nicely now and we feel she may recover. She looks like a different person. I feel sure when you dear frinds hear of the relief you have made possible for the suffering poor in Jubilee, you will rejoice that you have had a part in making lives better, both physically and spiritually. We would express our sincere thanks and appreciation to the Missionary Societies for the lovely boxes sent during the holidays. They brought much joy to the patients.

Mrs. Eva Adams, Supt.

A MESSAGE FROM THE FIELD SECRETARY

(Continued from Page 369)

now join with us in singing: "Joy! Joy! Joy! Our Lord is here; the Saviour has come; we have heard." We thank Thee for the multiplying of our little gifts of money and for answering our prayers far beyond what we have asked or could think.

Help us to be *faithful* servants *and stewards*. Keep us from spending too much of our time and our money on ourselves — on the things that please us. May the *Sin* and therefore the *sorrow* and the suffering of the world without Jesus take hold of our hearts and convict us of selfishness, for Jesus' sake. Amen.

"Joy to the world, the Lord has come;
Let earth receive her King."

Sallie E. Dickey.

STATISTICAL AND EFFICIENCY DEPARTMENT

(Continued from Page 370)

in the Prayer Cycle. A Prayer Group is a group of women who meet to pray for at least one hour each month. A Prayer Cycle is a booklet listing the names and locations of missionaries, both home and foreign (See announcement Literature Department, page 382). A missionary society of 12 members would hardly have 12 Prayer Circles, but could and should have 12 Prayer Cycles.

In ordering Statistical Reports will Presbyterial Secretaries please accommodate your W.G.M.S. Statistical Secretary:

(1) By making the order definite and sending it as nearly on time as possible. As a matter of economy we have printed only as many Reports as we are sure will be needed.

(2) By sending check with the order to cover cost ($.50 each).

(3) By giving name or names and addresses of those to whom the Reports are to be sent.

ANOTHER NEW SOCIETY

To Conemaugh Presbyterial goes credit for a new society called The West Union and Olivet Society, with 21 members. Mrs. J. C. Smith is the President.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

February 1941 INDIAN HUNGRY MOON 1941 Great Suns

Meet My Friend:

Ida George

Ida is a girl about sixteen years old, a slender, very quiet and timid sort of girl. She has lived at Celilo Falls all her life and has come to our little Sabbath School since she was small and has been one of the most faithful in attendance.

She is a lovely girl with pretty features and large, dark eyes—those friendly, kindly eyes. When she first came she would cling to her older sister and never talk, and if you spoke to her she would hide behind her sister. But she in time became assured of us and was quick to learn the songs and the Bible memory work we taught them.

Ida has had a hard life for one of her years. Her father drinks, and she had been in the tuberculosis hospital for a year, but she is very uncomplaining. I know you would enjoy knowing her.

Mrs. T. J. Means,
Celilo Falls, Oregon.

A LETTER FROM CELILO FALLS

Dear Friends of the Church:

Many times when I think of writing home letters I feel just as remote from you as though I were still living in Egypt. You seem about as distant even though I know you are not.

As I review the two months of October and November it seems I can point to very little of accomplishment. For one thing the stove now burns nicely without first filling the room with a cloud of smoke and then a layer of soot over everything. Then quite a bit of wood is stacked in the corner of this little meeting place which I call the "Cottage". On the road to Celilo Falls from The Dalles where I live there is a saw mill and I found this a good place to buy fuel (at a bargain), and it is nice clean fuel with no dirt and makes very few ashes, good heat and staying qualities, also.

Besides the little Sabbath School for children which Mr. and Mrs. Means started here, I have been seeking contacts with the mothers. I made the rounds of their little abodes and left a bag of fruit at each of twelve shacks, at the same time inviting them to come to the Cottage on November 28. This party for mothers was a real opening success. Ten Indian women and seven children came. Mrs. Means, with whom I make my home, and Miss Verna Pillow of the Sudan (who with Rev. J. A. Heasty, also of the Sudan, formed the deputational team in the Northwest) came to the party with me. Miss Pillow made nice little containers for cookies and candies and we had coffee and apples. A devotional period with singing, prayer, and a Bible story was enjoyed by us all, and as the mothers left they promised to come every Thursday. We hope to have sewing, knitting, reading and Bible story telling, and in time establish a real "Mutual Helpfulness Society." May I ask you to pray for this meeting as well as for the Sabbath School for the children? I ask your prayers also for guidance

for me to do the right thing here at Celilo Falls for this work requires much wisdom and love and patience.

Yours for service,
Jane C. Smith.

"THEY KEPT THE KING'S BIRTHDAY"

At McKinley Mission. Mr. Sam writes: "Truly we have enjoyed God's many blessings and His love manifested in the hearts of our brethren which brought a Christmas cheer to many. We thank them for their love gifts and their prayers for us. On Dec. 26 there were 55 persons at the Mission in the afternoon and at the program in the evening 265 were present. Bags of nuts, candy, and oranges were presented to all present and the patients of the Indian Hospital each received a bag, too. Clothing, toys, and other gifts which were sent to us by our many good friends were given to children and adults. The watch-night service was attended by 45 persons, the 'Life of Christ' in pictures was shown. We sang and prayed the New Year in and all went home with greater determination to serve the Lord better."

At Celilo Falls. Miss Jane Smith of Cairo, Egypt, who has been doing welfare work here sent this report: "On Monday, Dec. 23, we had our party. Some children helped to take the tree, trimmings, boxes of gifts, and candy to the 'Long House'. I asked Chief Tommie Thompson if we could have our party there. He seemed willing and asked if I could make pie. (To pay for the privilege of putting our tree in the long house I went to the Chief's kitchen and made three peach pies for them). The tree was mounted on a table in the center of this house which is a bare shack 50 or 60 ft. long and 30 ft. wide. The trimmed tree with candles and all the packages around it gave a festive look. Sheets of paper on which were printed some carols and verses we had learned and decorated with Christmas seals, were passed to each one and it was interesting to me how well some of the adults could sing. I gave a short Bible message and told them about the kind friends (the Y.W.M.S. of the 6th Church, Pittsburgh, Pa.) who because of their love for Christ were willing to share some of their good

A View of Celilo Falls, and Indians at Work.

things with them. The Indian people are very undemonstrative, but I know from experience that service for Christ brings its own reward, and when with a conviction of sin they accept Christ as Saviour, they will understand God's gift to the world, and Christian giving."

At Warm Springs. Sabbath evening, December 22, began our Christmas services, for on t h a t evening we had a special Christmas program for the white people of the Agency. The church was beautifully decorated and lighted, as was also the Christmas tree brought down from the forest by one of the Indians. About thirty white people and a few Indians were present. Recitations and a playlet were presented by the children, a Christmas sermon preached by the Missionary, and Christmas carols sung by all.

Christmas dawned bright and clear with the sun shining most of the day. The Indians started coming early as usual with their boxes and bags filled with presents to be placed under the tree. Some of the Indians came at noon, even though the program was not to start until 1:30 P. M., for they wanted to be sure of getting a seat. The church was packed to the doors. We began the program by singing, "Praise God from Whom All Blessings Flow," followed by Christmas carols by the singers, recitations by many of the girls, remarks by Elder Robert Smith, and a Christmas sermon on the theme: "The True Christmas Observance," by the Missionary. There were not as many gifts as usual, for the Shaker Church also had a program that same night and some of the Indians took their exchange gifts to that service. However, we had a very nice program and every one seemed to go away with joy in his heart.

We want to thank those who remembered our Indians with gifts and clothing. With these we were able to make up 320 boxes of candy and bundles for all of the needy families. We want you to know that your gifts were greatly appreciated and received with many thanks.

Rev. E. W. Machamer.

At Simnasho. Two weeks of intensified effort for the Indian Christmas celebration are over. We feel greatly encouraged here if the interest and attendance will keep up as it has for the past months and we pray that it might be so. About 340 gifts were wrapped, marked, sorted and given out at the Church on Christmas day. Mr. and Mrs. Lawson of the Government school were a great help to us in preparing for Christmas; Mrs. Lawson helped us wrap and sort gifts (her knowledge of the people being a great help) and Mr. Lawson took the training of the childdren very much in his own hands and so relieved Mrs. Carson of that task. Over 200 persons were present at the service in spite of terrible roads. Each one received a bag of candy as well as personal gifts. Miss Jane Smith of Celilo was with us at the service and gave a helpful message. We greatly appreciate the kindness of the many friends of the Missions. *Rev. E. H. Carson.*

INDIAN ARROWS

Elder Henry Stwyer has a broken rib and though partially paralyzed (following a stroke some time ago) started out to walk the 3½ miles to Church. His folks overtook him before he reached the Church, but he was quite done out when he arrived. The talk that day on "Hardships of Following Jesus" was surely applicable to Henry and we noticed his bowed head and moving lips while the lesson was being interpreted.

E. H. G.

Mr. Edward J. Sam of the McKinley Indian Mission was in the Tacoma Hospital for treatment. During his absence his wife and Mr. and Mrs. S. W. Joe carried on the services. It is expected that he will soon be back with the flock as their undershepherd.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
MARCH

Miss Mary F. Dawson	March	1
Miss Mary C. Thompson	March	4
Miss Minnie Beatty	March	9
Miss Mary Jane McKnight	March	18
Miss Laura B. Walker	March	22
Miss Venna Patterson	March	27
Miss Martha A. Roy	March	27
Miss Edna B. Sherriff	March	28
Miss Lillian McClelland	March	29

MISSIONARIES

Heralds of Christ, what harbingers of hope
To those diseased in body and in soul!
How glorious to heal the blind who grope
And lead to Jesus who can make them whole!
Greater than kings and emperors they stand,
Heroic in the might of sacrifice,
A great uncrowned, unconquerable band
Linking lost souls with seraphs in the skies.

—H. Isabel Graham,

INDIA

We are always glad to have approval from those in authority and we are very happy to have a favorable report from E. Hamilton Browne, Assistant Inspector General of Civil Hospitals in the Punjab, and from the office of the Civil Surgeon in Sialkot commending our Memorial Hospital and its workers. These inspectors say: "The Hospital is built and maintained on modern lines and is a great pleasure to inspect. It provides 100 beds, well equipped and fully occupied. 14 out-patients had been seen on the day of my visit. Arrangements for out-patients are satisfactory. The American Mission Society may well be proud of its very fine Memorial Hospital and of the work it is doing in the district, to which it is a great asset."

Dr. Hunsberger is the only American doctor there at the present time. Dr. Hamburger and his wife are still in the concentration camp in Poona near Bombay. Two Indian doctors have been a great help, especially Dr. Thomas, who has been with Dr. Hunsberger for four years. However, they are not fully qualified doctors and cannot carry any heavy responsibility. Our hospital had hoped to get a fully qualified doctor from Delhi in January but she has decided to stay by the work in the larger Women's Hospital. Dr. Hunsberger says: "It is impossible to get any qualified doctors unless we give scholarships for their training for when they have finished they all go into more lucrative government jobs."

Our other three hospitals are in the same condition as we have not been able to get doctors for them, and it may be necessary to close them at least in part. It seems to be impossible for us to secure doctors here in America for India but we continue to pray that some doctor may devote herself to this needy work in India.

No official report has yet come from the Annual Meeting at Sialkot held the last week of October but we have had some sidelights on it from Miss Grace Ranson who started for America two days after the meeting closed. At that time the missionaries were well and plans for the work of the year had been made. Miss Ranson was ill for ten days in Bombay but had a comfortable voyage home, traveling from Bombay to New York in five weeks. Miss Ranson does not expect to return to India.

A cable from Mr. Merriam, the Secretary and Treasurer of the Mission, tells of the arrival of the Colvin family and Miss Hazel Bennett on December 20. He also stated that the condition of Miss Vivian Ross, who had met with a serious accident, was hopeful; the missionaries were all well, and the Mission work was progressing normally.

Two of our most faithful and efficient missionaries who served in India for many years have recently been called to their reward. Miss Mary A. Lawrence went to India in 1893 and retired from active service

in 1933. Her first three years were spent in Pasrur when the Mass Movement was at its height and several native pastors decided to trust the Lord for support from their own congregations. Miss Lawrence later taught in the Pasrur Girls' Boarding School at the time of the famine when children from different districts were brought into the school and had to be taught a language different from that used previously. She also taught in the Sialkot G.B.S. Ill health then made it necessary for her to remain in America for a time but upon her return to India she worked among the Mohammedan women in the villages. Her last place of service was in Rawalpindi. Miss Lawrence died of pneumonia in a hospital and was buried in Cambridge, Ohio, on Saturday afternoon, December 28, 1940.

That same day and also at the same hour Dr. Jessie Phandora Simpson, one of Miss Lawrence's co-workers in India, was buried from her home in Radford, Virginia. Dr. Simpson went to India and served practically all her time in the Good Samaritan Hospital in Jhelum. She was a well qualified doctor and most devoted and sympathetic in her service for the women and children of Jhelum district. Her work in this hospital was recognized by the English Government and she was given the Kaisar-i-Hind gold medal. This was presented to her in 1933 in Washington, D. C., by Sir Donald Lindsay, the British Ambassador to the United States.

Miss Lawrence and Dr. Simpson were both recipients of the thirty year pin given by the Women's General Missionary Society for faithful service in India. Colorado Presbyterial supported Miss Lawrence for nearly a quarter of a century and Westmoreland Presbyterial paid Dr. Simpson's salary for a similar period. We honor and revere the memory of these beloved missionaries who served their Master so long and faithfully in India.

EGYPT

In his letter of December 11, Mr. Nolin (the Treasurer of the Mission in Egypt) discusses some business transactions and gives some information concerning our workers. He says: "We have the pleasure to report that all our activities are proceeding much as usual. Schools are unusually full in most centers. Here in Alexandria our attendance has been curtailed to some extent by evacuation, although this has not taken place to as great an extent as was expected. The situation here now is quiet; we are having little aerial activity at present. The general situation looks more promising than formerly. All our staff is well at present. Mr. Gilmor is getting stronger but as yet does little work."

The Annual Meeting of Association is regularly held at the end of December. We assume that this meeting convened but as yet we have had no word concerning actions taken. The question of furloughs for missionaries was one matter to be considered. At present it does not seem possible for any of the missionaries due a furlough this year to plan to come to America; nor does it seem possible under present conditions to plan for the return of missionaries delayed in America on account of the war.

Two other Egyptian missionaries have recently been assigned to work in the homeland. Miss Elizabeth M. Wilson is teaching in our school at Ezel, Kentucky, and Miss Marie F. Tait is doing home missionary work in Oklahoma Presbytery. Miss Jane Smith continues her work among the Indians at Celilo Falls, Oregon; Miss Jeannete McCrory is busy among the students at the State University in Pullman, Washington; Miss Margaret A. Work is carrying on her varied activities in Spokane Presbytery; and Mrs. Rachel T. Seiver is much interested in her recent assignment to a home mission station near Portland, Oregon. All these ladies are working

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Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

THE VILLAGE WELL

The village well in India must be shared by the whole village. It is often a very dirty place, because the people bring their cattle to drink; they wash their clothes there, then fill the water jars and linger to visit.

Commissioner Brayne of the government Rural Reconstruction Department, has prepared this picture to show that the village well could be arranged so that it could be kept clean and be a place of beauty.

In this picture the water is being drawn by the camel at the water wheel, but often we find oxen being used for this purpose; or if the village is very poor, little boys take turns going round and round to work the water wheel?

Mrs. J. C. Heinrich.

"ARE YOU AFRAID OF BOMBS?"

Far away, on the other side of the world, in the land of China, there is a girls' school called "Wen Deh," which means "Wen" for learning and "Deh" for virtue. Here are gathered about two hundred girls, many of whom have come from other provinces, where war and bombs have driven them westward. One day, Victoria Gan, a little girl of twelve years, asked her new teacher, who had just recently arrived from Canada, "Are you afraid of bombs?"

"I do not know, I have never heard a bomb," answered her teacher. Then other girls gathered around and all wanted to talk at once.

"Oh, you flew in, on the airplane—but one day you will know about bombs. They make you feel afraid inside awfully scared. Then you don't know what to do."

"I'll tell you," Victoria said, "You pray, and pray some more—yes, keep on praying and somehow - prayer keeps away fear. It works, for I know," she confirmed with a toss of

An Indian Well. The Social Center of the Village.

her head, and all the group assured their teacher it was so.

Then one day, shortly after the above conversation, the siren sent forth peals, agonizing shrieks that sent the shivers running down one's back. "Air-alarm—come quickly to the dugout"—they cried in excitement. Down the flight of steep steps into the darkness, while several of the litt'e girls like Victoria surrounded the new teacher, who had no experience in warfare. They found their places on the long high benches and a seat for the teacher. There was a distant rumble. "They're coming," they whispered. Crack—roar—bang—guns and bombs—a terrific crash and roar in the darkness. "Are you afraid, Chiao Si?" came the gentle whisper. "Just pray—pray more" —and their whispered prayers were united as one. Later, "Are you tired, teacher?" whispered Victoria, after the long wait. "There, you just put your head down on my body and rest," and she bent forward to bear the weight on her back.—*Jean Holt* in *Missionary Monthly*.

A SHORT SHORT STORY

From an Egyptian missionary's letter comes this story: "In the summer when we were in Sidi Bishr, living in our vacation mat huts, we experienced some air raids. Before we got our shelter built we did not feel any special security in the mat houses and we would go out on the sand and watch the planes. One night the warning sounded and we went outside to wa'ch. Two young children were in bed, apparently asleep, and the parents thought best not to disturb them. The next morning the little lad said, 'The guns wakened me up and I was frightened. I tried to wake sister but she would not wake up; then I thought of that verse in the Bible, "What time I am afraid I will put my trust in Thee," and then I did not feel afraid any more and went to sleep again.'

"A wonderful example of a child's faith!"

FOREIGN MISSIONS

(Continued from Page 378)

faithfully but at the same time they are very anxious to get back to their posts in Egypt whenever the way may be opened.

Egypt too has been called upon to mourn the loss of two missionaries who served faithfully in years past. Miss Anna McConaughy was an evangelistic worker in Egypt for about seventeen years. She came back to America some years ago on account of broken health. And for sixteen years Miss Isabel Hosack served in Egypt, nursing in Tanta Hospital almost all of this time. She returned to America in 1928. Both of these esteemed workers were called to their reward within the past few weeks.

All our furloughed missionaries who are not doing home missionary work are attending schoo's in various parts of the country, fitting themselves for further efficient service. We pray that all our missionaries may be blest as they serve and study.

THE SUDAN

No direct word has come from either The Sudan or Ethiopia during the past months but our workers are much in our thoughts and in our prayers in these days of continued warfare in those countries.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

ALCOHOL IN A WORLD AT WAR

In Great Britain the amount of sugar allowed the brewers has been cut 30 per cent and the whiskey distillers receive only 3 per cent of the cereals formerly used, yet neither of these restrictions seriously curtails the supply of liquor. But as the winter goes on, there is expectation that beer supplies must be reduced. Due to a shortage of maize, the farmers will have to feed barley to their cattle and so the brewers will find their supplies rightfully rationed. If Britain would cut her alcoholic consumption in half, she cou'd save 400,000 tons of food stuff for her cattle. Which brings us naturally to the subject of milk. It is interesting to know that there are eight hundred and seventy "milk bars" in Great Britain with an annual consumption of 7,000,000 gallons of milk.

In Australia, the Government has accepted an offer of $50,000 from the Australian Temperance Council given for the purpose of setting up milk and fruit-juice bars in all military camps.

In Germany since 1939, the promotion of temperance in liquor and tobacco has been in the hands of the Chief of the Health Department, Dr. Conti. Non-alcoholic beer is now manufactured, the use of fruit juices is becoming greater and greater and the temperance teachings and advocated temperance habits of the Hitler Youth are part of the program advocating "healthy living as a national duty."

In France the Government of Marshal Petain is working at the gigantic task of raising a fallen country and of dealing with the causes of defeat among which alcoholism is high, if not the highest, in the list. The fight must be made not only against liquors but particularly against the whole life-pattern of wine-drinking by the French people. The Government through the French Health Service is condemning the use of the apertif, a close imitation of absinthe, a drink which has not been permitted to be manufactured since it was forbidden during the World War.

In Egypt, a bill has been submitted to Parliament providing for the abolition of the liquor trade within a period of ten years. The Association hopes for the passage of this bill by both Houses of Parliament.

In Switzerland, no potatoes, cereals or fruit will be distilled this winter; so far, however the brewers are getting as much barley as they wish. The military authorities are very favorable to the fight against alcoholism. The Commander-in-Chief, General Guisan, issued an impressive order in which he mentioned the abuse of alcohol as a grave danger.

In the United States, "The peacetime conscription move which will put tens of thousands of young men into military camps in the near future is naturally bringing up the question as to whether these American youth are to find alcoholic beverages of any kind as a part of canteen service. Under present regulations, 3.2 per cent beer may be sold by post exchanges and officers' clubs located on military reservations where 'local state laws permit'—which now means any state in the Union."—*The Union Signal.*

Let us all join the Woman's Christian Temperance Union and other interested organizations in writing the President of the United States and our Senators and Congressmen of our desire that "Alcoholic beverages", (use this term,) be barred from Government camps. While the Government "deems" 3.2 per cent beer not intoxicating, we know that the sale of any beverage of alcoholic content constitutes a menace and courts violations of the law.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

WORLD DAY OF PRAYER
First Friday in Lent
February 28, 1941

Theme—*Thy Kingdom Come*
Programs 2c; $2.00 per 100
Posters—17x22—5c each
Call to Prayer, free

Handbook for Leaders, 10c. This Handbook has been slow coming off the press but is now ready for distribution.

PRAYER CYCLE

The 1941 Prayer Cycle is now coming from the printer and is being mailed out according to our filed list in order received. After the first lot was received and posted some omissions were discovered. Caught in time to make corrections in the balance of our order, but we must ask those of you who received these first mailings to make the following additions in your copy: Seventeenth Day, page 18, under Rawalpindi, Educational—*Girls' Day School—Miss Olive Laing.* On Fourteenth Day, page 15, under Frenchburg, Ky., add *Miss Mary Lybrook.* Under Ezel, Ky., same page, add *Miss Jean Billick, Miss Jean McGeorge,* and *Mr. and Mrs. Ray Allison.* Delete the name, Edith Kistler, for she is now Mrs. Allison. We trust those who bear these names will forgive the errors. They are explainable, but nonetheless humiliating to the secretary. The price of the Cycle is 10c each; $1.00 per doz.; $7.50 per 100.

FOR MARCH PROGRAMS

The Books:

Dangerous Opportunity, Cloth $1.00; paper 60c.

Stand By For China, Cloth $1.00; paper 60c.

Discussion and Program Suggestions on China—Silverthorn, Adult, 25c.

Course on China—Clarke, Young People and Seniors, 25c.

Pamphlet Supplements:

Deadlock in China, 25c.

Our Far Eastern Record, 25c.

America Holds the Balance in the Far East, 25c.

China Marches Toward the Cross, 25c.

Wings Over China, 10c.

Tales From China, 50c.

The Amazing Chinese, 25c.

The Church in Action by William Paton of England is relevant to this study and well worth reading 10c.

Drama:

The Betrothal of Mai Tsung, 15 adults, 1 hour, 15c.

The Color Line, 6 adults, 30 min., 15c.

The Honorable Mrs. Ling's Conversion, 14 adults, 1 hour, 15c.

No Lantern for Wu Lee, 16 children, 10c.

The Tail of the Dragon, 3 men, 2 women, 30 min., 15c.

With Wings as Eagles, 8 men, 6 women, 16-20 "walk-on" parts including children and adults, 30 min., 15c.

One For All, one scene, 5 adults, 10c.

Leaflet — Robert Morrison, First Protestant Missionary to China, 4c.

Maps:

Missionary Wall Map of China, 36x46; locates mission stations, 60c.

Outline Maps of China, large size, 28x32 inches, 25c; small size for individual use, 25c per doz.

Picture Map of China, illustrated map to be colored, 36x50 inches, 50c.

Note — The Migrant Luncheon Set has been reduced to 35c per set.

Tributes

MRS. SARAH ANN CALDWELL

The Saviour's last call, came to Mrs. Sara Ann Caldwell, a member of the Women's Missionary Society of the United Presbyterian Church in Homer City, Pennsylvania.

We wish to pay a tribute of love and respect to her memory. She gave freely of her time and talents in her Master's service.

We extend our tender sympathy to her bereaved husband and children and we humbly commend them to Him who said, "I will not leave you comfortless."

Committee.

MRS. CATHERINE CRESWELL

The women of the United Presbyterian Church of Reinbeck, Iowa, pay loving tribute to the memory of Mrs. Catherine Creswell, who entered into eternal life November 1, 1940.

Mrs. Creswell was a charter member of both the Amity and the Reinbeck churches. She was always active in all departments of church work. She gave generously of her time and talent in loving service. As a Christian leader in general church activities, she inspired others to walk in the footsteps of her Lord and Master.

Her love of life, her understanding of humanity, her words of sympathy will be lasting memories.

Mrs. Thomas Mooty
Miss Mary Neil.

MRS. JOHN GLASS

We, the members of the McKee-Reed Missionary Society of the United Presbyterian Church of Oil City, Pennsylvania, wish to pay tribute to the memory of Mrs. Clara Littell Glass, who was called to her Heavenly home December 4, 1940.

We feel our loss greatly, for hers was a life of service and of prayer. For many years she was the beloved president of our society and the teacher of our Bible class.

Gentleness, kindness and thoughtfulness were some of her characteristics and she will long be remembered for her beautiful prayer life.

We extend our sincere sympathy to her bereaved husband, sons and daughters and to her brothers, the Reverend C. T. Littell and James G. Littell. May they find comfort and consolation in Him, whose peace passeth understanding — the peace which Christ alone can give.

Committee.

MRS. EMMA B. GUNN

The Women's Missionary Society of the Seventh Church, Philadelphia, gives loving tribute to the life and service of Mrs. Emma B. Gunn for many, many years a most devout and active member of the society.

She was called suddenly to her eternal reward, November 3, 1940. She knew well her Bible and her Lord.

She was an ideal mother and her children "rise up and call her, blessed." She was identified with every good work of the Church; a teacher, a leader, a consistent tither and always, a helpful friend.

We miss her keenly in the home-life, the church agencies, and the community. We extend our sincere sympathies to the aged father, (almost one hundred years of age) the devoted daughter and the stalwart sons, commending all to the gracious care of Him Whom she loved and served.

We send a copy of this tribute to the family, to The Womens Missionary Magazine for publication and ask, too that a copy be placed on our Minutes of the Society.

Committee.

MRS. AMANDA LOYD, MRS. ELIZABETH SCOTT, MISS MARY McKEE, MISS ISABELLE HOSACK

The Women's Missionary Society of the Second U. P. Church of Mercer, Pa., wishes to express their loving appreciation of four members who during the year just ended were taken from our midst to be with their Master and Lord. We give thanks for their many years of outstanding loyalty to the visible church, rejoicing also in their victory through Christ who has confessed their names before the Father who is in Heaven.

Mrs. J. W. Tait
Mrs. Leslie Mountford.

MRS. RAY HENRY, MRS. ELSIE MAYS, MRS. WILLIAM RAMSAY

The Women's Missionary Society of the Zenith, Kansas, United Presbyterian Church wishes to pay a tribute of love to the memory of three faithful members who have recently been called home.

Mrs. Ray Henry, though afflicted for many years, was unusually faithful in her attendance and service in all departments of the church work. Her ready smile, courage, Christ-like spirit and resignation to the Father's will for her life, will long be an inspiration to us.

Mrs. Elsie Mays was a faithful member, liberal with her means. Her graciousness was shown in her willingness to transport others to meetings. She was helpful especially to those in trouble.

Mrs. William Ramsay, faithful in her service, will be remembered for her work in the Sabbath school. She was secretary for five years, during which time she was neither absent nor tardy. During the latter months of her life she showed great courage in patience and suffering.

We extend our sincere sympathy to all the families of these three beloved women.

Mrs. George Learned
Mrs. W. P. Gordon
Mrs. W. N. Smiley.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Helen Artman, 1920 — Sheikhupura
Miss Kathryn Beattie, 1920 — Martinpur
Miss Minnie Beatty, 1912 — Abbottabad
Miss Hazel Bennett, 1908 — Gujranwala
Miss R. Jean Black, 1921 — Sialkot City
Miss Adah P. Boggs, R.N., 1938 — Taxila
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Cathcart, 1925 — Sheikhupura
Miss Marjorit Faught, R.N., 1933 — Sialkot City
Miss Margaret Fehlman, 1913 — Zafarwal
Miss Betsy Fleming, 1913 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Lyallpur
Miss Kate A. Hill, 1896 — Sialkot City
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Badomali
Miss Olive Laing, 1912 — Rawalpindi
Miss Sarah Jane Lamont, 1928 — Pathankot
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Laura R. MacLachlan, 1938 — Badomali
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Lillian A McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory, 1936 — Jhelum
Miss Margaret Murdoch, 1924 — Sangla Hill
Miss Ruth M. Nichol, 1933 — Sialkot City
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Grace N. Ranson, 1936 — Sangla Hill
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Vivian Trimble, 1921 — Pathankot
Miss Ruth A. Warnock 1913, 1936 — Sargodha
Miss Helen V. Weede, 1928 — Zarfarwal
Miss Georga Wengert, 1920 — Gurdaspur
Miss Dora B. Whitely, 1911 — Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884 — 626 Baltimore St., Waterloo, Iowa

NOW IN THIS COUNTRY

Miss Lois Boyd, 1918 — Biblical Seminary, 235 E. 49th St., New York
Miss Evva P. Hartig, R.N., 1924 — 57 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920 — 1502 Penn Ave., Wichita, Kans.
Miss Evelyn M McKelvey, R N., 1938 — 6500 Irving Park Blvd., Chicago, Ill.
Miss Kate E. Spencer, 1918 — Kennedy School of Missions, McKenzie Hall, Hartford, Conn.

RETIRED

Miss Emma Dean Anderson, 1881 — 231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. E. Ayers, — New Concord, Ohio
Miss Mary E. Logan, 1891 — Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Mo.

EGYPT

Miss Margaret A. Bell, 1901 — Faiyum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1926 — Faiyum
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Elsie French, 1909 — Cairo
Miss Martha C. Glass, 1922 — Assiut
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
Miss A. Constance Harper, 1937 — Benha
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss E. Roxy Martin, 1901 — Cairo
Miss Evelyn McFarland, 1919 — Cairo
Miss E. McKibben, R.N., 1924 — Tanta
Miss Mabel McMichael, 1937 — Tanta
Miss Carol E. McMillan, 1906 — Beni Suef
Miss Sarah B. Meloy, 1928 — Cairo
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Minia
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Martha A. Roy, 1938 — Luxor
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Nellie C. Smith, 1911 — Cairo
Miss Mary M. Stevenson, 1939 — Cairo
Miss Mary C. Thompson, 1939 — Tanta
Miss Helen M. Walker, 1930 — Assiut
Miss Laura B. Walker, 1904 — Mansura
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Esther W. Wilson, 1919 — Luxor
Mrs. Margaret J. Work, 1939 — Cairo
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta

NOW IN THIS COUNTRY

*Miss Ella M. Barnes, 1911 — 926 E. 1st St., Monmouth, Ill.
Miss Leota Cabeen, 1909 — Kennedy School of Missions, McKenzie Hall, Hardford, Conn.
*Miss Minnehaha Finney, 1894 — 121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926 — 960—3rd Ave., Los Angeles, Cal.
Miss Dora B. Mason, 1918 — 2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Lillian McClelland, 1923 — 1011 S. Parkview St., Los Angeles, Calif.
Miss Helen J. Nordewier, 1921, Kennedy School of Missions, McKenzie Hall, Hartford, Conn.
Miss Mary L. Thompson, 1917 — 5635 Maryland Ave., Chicago, Ill.

THE SUDAN

Miss Mary E. Coie, 1919 — Omdurman
Miss Una Coie, 1918 — Khartum North
Miss Mary V. Ewing, R.N., 1939 — Doleib Hill
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Marguerite McClellan, 1926 — Khartum North
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Ellen P. Smith, 1938 — Khartum North
Miss C. Blanche Soule, 1921 — Wad Medani
Miss Frances Turk, R.N. — Khartum North

NOW IN THIS COUNTRY

Miss Ray Huffman, R. N., 1924 — 315 E. Fourth St., Oklahoma City, Okla.
Miss Isabel Blair, 1922 — Biblical Seminary, 235 E. 49th St., New York, N. Y.
Miss Mary Jane McKnight, 1922 — Box 11, Ellwood City, Pa
Miss E. Verna Pillow, 1930 — Morgan Hill, Calif

A LITTLE TIME APART

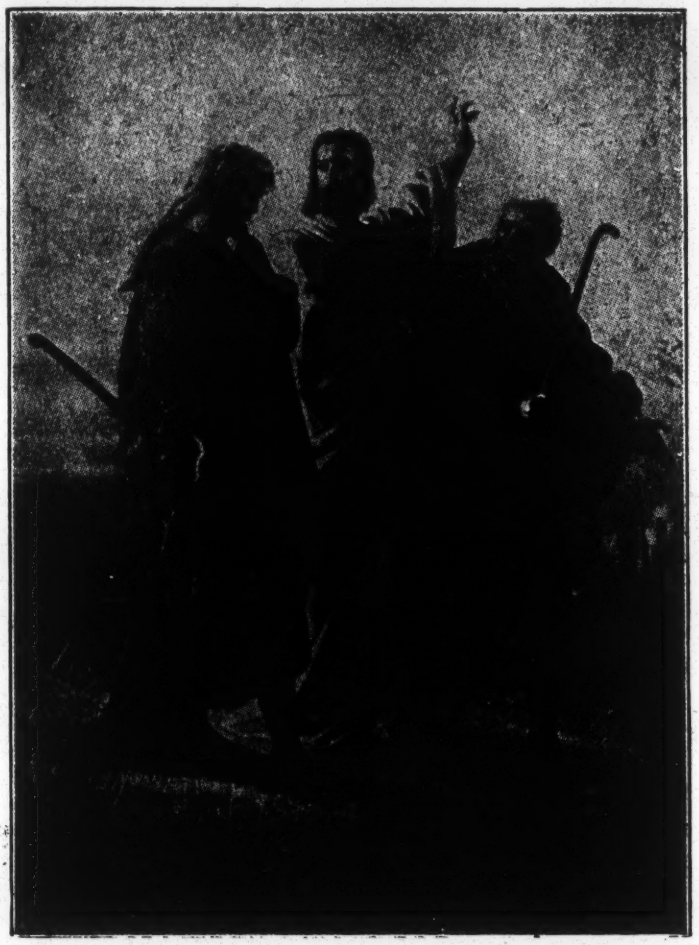
He beheld the city, and wept over it, saying, If thou hadst known . . . the things which belong to thy peace!

Christ and the City

Across the ravine from the Olivet Hill
Jerusalem lay all white and still;
Yet seething beneath that whitened crust
Was a ferment of treachery, strife, and distrust.
The Christ, beholding the place so fair,
Wept sore that the city was unaware
Of the things which belonged to her peace.

And surely to-day the Christ must mourn
For cities now lying crushed and torn,
Because of the greed and the hatred of men
Who connive to crucify Christ again
By war's bitter ways. May men's wrath be brought low,
And everywhere soon may all cities know
The things which belong to their peace.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.



The Road to Emmaus

Twilight. And on a dustry ribbcned way,
Out from Jerusalem, two travelers walked.

. . .

A Stranger also walked that way.
. . . He kept them company.
Through the troubled twilight of today
Emmaus Road has stretched its shining thread,
And still Christ walks beside men on the way.
To hcld the light of hope, to break the bread.

Ida Norton Munson, in *Christian Century.*